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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. II. MARCH, 1887. No. 3

"ONE OF THE richest rewards of Mission interest and work," writes a correspondent, "is this reflex influence, ('shall be watered himself'), its power, as Coleridge said of the study of theology, to keep the mind elevated and steadfast, the heart humble and tender."

MANY READERS will be pained to hear of the dangerous illness of Miss Butler, at Canton. While, in the absence of Miss Harriet Noyes, bearing the chief responsibility of the school, she was prostrated with fever.

Miss Holliday, of Tabriz, was also seriously attacked with typhoid fever in late November, but, at last accounts, though weak, was happily convalescing.

A SERIES of articles upon Mohammedanism is proposed for WOMAN'S WORK FOR WOMAN. The initial number, "An Instance from Persia," appeared in January. Another as found in the present issue, from the pen of Dr. Jessup, and others will follow from time to time, furnished by the very best authorities, men and women who have lived close to it and watched the practical effects of this system upon life and character.

THE RESIGNATION of one teacher in Mexico during the last year, the marriage of three teachers and another impending marriage, have required many changes, and largely account for the absence from these pages of school reports and other direct information about our Mexican interests.

THERE ARE as many people in the City of Teheran as in the whole Mexican state of Chihuahua; 180,000.

THE MOST populous state in Mexico averages less than ninety persons to the square mile, and in some states the rate is less than three per square mile; while in India are districts where population is so dense as to exceed 500 per square mile.

AT LEAST three-fourths of the people of Mexico, according to David A. Wells, can neither read nor write.

"HOUSE, wife and children may go uncared for, but not the horse of a Mexican. Beggars are the most developed institution here." *Letter-writer from Mexico.*

THE Woman's Missionary Society (Methodist) is asked to send a lady to the Indians in Mexico. Two Indian girls walked fifty miles to their school in Puebla. The same society purchased a fine building last year in Mexico City for an orphanage, and not having ready money to "pay down," the Board of the General Society advanced the necessary aid as a loan.

THE CHRISTMAS plan at the Gautemala school proved a success. There were forty children in all, each scholar having brought a chosen "poor child," and for these latter only, gifts were placed on the tree. The school-children had brought useful articles for their protègès, "seven ready-made calico and muslin skirts, shirts, aprons, dolls and toys, not all new. I think," said Miss Hammond, "some of them learned that night, it is more blessed to give than to receive." The distribution of gifts was preceded by appropriate exercises by the school, and followed by a supper.

MRS. CALDWELL mentions, as an encouragement in the *girls' school* at Bogota, that "*swearing* has been almost broken up." "Without exception, every pupil must be taught that it is wrong."

THE SPIRIT OF MISSIONS, (which, by the way, has many good things besides a handsome new cover), contains many references to the lamented death of a servant of God, in Shanghai, Rev. Kong C. Wong. He came to America in 1843 on business, a heathen boy, and on the voyage home, meditating upon the truth he had listened to, and instructed by the wife of the elder Bishop Boone, he was prepared to confess Christ upon landing in his own country. The younger generation affectionately called him "Papa Wong," and Bishop Boone writes: "He was open and guileless, honest and warm-hearted, beloved as well as respected by men of all shades of thought."

SEVEN BOXES of Bibles were seized at the custom house in Beirût, by government orders, in December. It is thought the safest way, now, in sending all letters or packages to Beirût, to include "British Post Office" in the address, otherwise they are distributed by Turkish post, and liable to troublesome surveillance. All publications from our Beirût press are positively forbidden transit into the interior.

GOVERNMENT has shut up our boys' school in Tripoli and, in a village near, not only closed the school but forbidden any two persons to hold religious services.

MRS. CALHOUN, referring to repeated losses in the Syrian Mission by the death of *young* men, writes: "Since the time of the first missionaries, the Lord has often thus taught us how His thoughts are not as ours. Pliny Fisk was but 33 years old when he was taken and Levi Parsons was younger.

"'The Dale baby was baptized on Christmas Day, 'Geraldine Fitzgerald.'"

TWO delightful foreign missionary reports have been received from Boston: one, that of a secretary of the Congregational Woman's Board; the other, a very complete report of the Methodist Woman's Society; both, 1886.

We have been struck, in comparing these reports, with the large number of boarding-schools sustained by these societies, the large number of pupils, and the large proportion of conversions recorded for the year.

WHEN WE consider at what effort and expense *one* boarding-school is established and maintained, and what a power it is on missionary ground, the brief tables below make interesting reading. The figures given are only specimens of the whole.

Congregational Boarding-schools, 27, with 1258 pupils. The oldest school, that of Oodooville, Ceylon, graduated 24 girls in 1886. *All Christians.*

San Sebastian,	. .	34 boarders,	80 total.
Inanda, (So. Africa),	. 46	"	
Constantinople,	. .		95 "
Marsovan, (Turkey),	. 45	"	70 "
	19 united with the Church.		
Marash, (Turkey),	*All Christians*,		34 total.
Aintab,	"	15 graduates,	*All Christians.*
Van,	" . .		55 total.
Samokov, (Bulgaria),	*All boarders Christians.*		
Osaka,	. .		90 total.
Ahmednagar,	. . .		144 "
Madura,	. . . .		100 "

Methodist Boarding-schools, 25; 1286 pupils.

Foochow,	62 pupils,	16 church members.
		19 probationers.
Tokyo,	. 13 converted this year.	
Hokodati,	. . 77 pupils.	
Nagasaki,	. 97 "	nearly all Christians.
Moradabad,	118 "	

NOTICE has come to hand of a great Prayer-meeting held in Exeter (Lower) Hall, London, in January, at which seven English Zenana Agencies were represented. The committee arranging this meeting has been made permanent, "with a view to invite, next year, simultaneous gatherings of the same kind in Europe and America."

STATISTICS of the Church of England Zenana Society include 140 women missionaries, of whom 91 are from Great Britain. Their Zenana pupils number 2405, and school pupils, 5688. "We are all asking," writes the Secretary, "for more zeal, more self-denial, more prayer, and more power."

OUR MISSIONARIES IN MEXICO AND GUATEMALA

AND POST OFFICE ADDRESSES.

Mrs. Marion E. Beall, Lerdo, Durango, Mexico, via El Paso,
Mrs. Hubert W. Brown, Apartado 305, Mexico City.
Miss Disosway, Apartado 247, Mexico City.
Miss Fannie C. Snow, Apartado 247, Mexico City.
Miss M. McKnight, (at present assisting), Monterey, Mexico.
Miss Fannie E. Ward, Monterey, Mexico.
Miss M. L. Hammond, Guatemala City, via New Orleans.
Mrs. John C. Hill, " " " "
Miss Annie E. Ottaway, Guatemala City, via New Orleans.

THE HIDING OF POWER.

(COMMUNICATED.)

The resources and the opportunities of an intelligent woman in these times and in this country are something wonderful. If she is possessed of pecuniary means, so much the greater is the multiplication of her power: if wealthy, there is scarcely anything which she may not accomplish.

Human existence under our present conditions has become exceedingly complex; every year brings new wants and corresponding gratifications. It is a long inventory that the morning prayer for daily bread is now made to cover, and the capacity for enjoyment which bright and active minds sometimes develop, is enormous; would that it were oftener a capacity for ministering enjoyment to others.

Last spring, while traveling up the valley of the Hudson in a sleeping car, I was amused and instructed by the conversation of two enthusiastic ladies who had chanced to meet a friend on the train. After most of the passengers had retired, the three still remained and the eloquent *two* described with dramatic interest the record of two "*such* busy weeks" in New York. They would doubtless have felt very weary but for this splendid chance to tell, *and they told.* Their glowing narrative was conducted on the fugue principle except when their great enthusiasm ran into a duet. What *was* there that they had not seen and done during their visit? They had attended nearly every theatre; the Bijou, the Madison Square, the Star, the Standard, the Fifth Avenue, and the Metropolitan Opera House, of course. They had been to the German Opera twice, and the Casino three times "Went to the Eden Musee, and all through the chamber of horrors; saw the long-haired woman, and the Brooklyn Bridge, and went over to hear Beecher." They knew all the novelties at Tiffany's, and the spring styles at Arnold's, and Altman's, and Stern's. They had been at Conover's to look at fire place ornaments "for my new parlor and library." One of them had taken a few lessons in painting and firing porcelain, and in making imitations of bronze. Strange as it may seem, for they had good, kindly hearts as well as fashionable tastes, they had visited a Woman's Hospital and the Flower Mission, and had found them "exceedingly interesting." During their short stay they had tried all of the elevated roads and the principal street cars. "You can get about New York so easily now and do so much. It is wonderful!"

Of course they were carrying home all sorts of nice things, and their brains were as full of plans and projects as were their trunks of packages and parcels. Besides, it seemed to them that they had met in one place or another almost every one that they ever knew, and of course there followed a recital of surprises and pleasant meetings with rival shoppers and hosts of old friends.

I said to myself as I listened to the excited conversation of those two ladies: "What power they represent! If the same amount of thought and interest and expenditure, the same energy and enterprise were so directed as to bear upon the outlying desolations of the world, what might not be accomplished!"

And the opportunities, as they discussed them, were not less remarkable. What these two ladies had seen and had enjoyed, was the product, not only of our time, but of the ages. The inventions of genius, and the skill of the world's artisans, the contributions from all lands and climes, of every product and fabric, useful or ornamental, had been so brought within their reach in the concentrated civilization of a great city, that they had realized

more than the Arabian Nights' Entertainments had even dreamed of. The Queen of Sheba would have crossed Africa and the Atlantic, to see what they had seen.

These ladies were representatives of a class that numbers thousands. Their homes are found in all the inland cities and hamlets. Their forays upon the Metropolis or other great commercial centres of the country, are frequent; and one is constantly reminded as he visits the West, that there is now no remote Arcadia, with simple provincial habits, but that all our thriving towns, from ocean to ocean, move abreast with this full tide of civilization. No such nation ever existed before; no such period of the world was ever known. Miracles are wrought in every home, and the chief wonder is that such abundant means are found for their accomplishment.

The gratification of æsthetic taste is noble: it distinguishes the high culture of modern society from the low condition of the savage. But there is something higher still, something which consults not the gratification of self, but rises to the Christ-like spirit, and soars into those higher ranges of thought and feeling which contemplate the wants and woes of mankind, and which lay hold on Eternity. Much, indeed, is being accomplished by the organization of woman's talent and energy in many lines of benevolence; grand is the array of forces now at work for heathen women; yet, is it not a mere Gideon's Band that are yet engaged? How shall we reach the *other* hundreds and thousands of intelligent women enrolled in the membership of our Christian Churches?

Our duty is two-fold: first, that which relates to our own effort; and second, that by which we may secure the effort of many others. We are laborers, we are also exemplers; we are heralds to secure a broader work on the mission fields; we need more workers and givers at home. "But how shall we proceed to enlarge our home forces?" There are many ways, but one answer at a time will do: extend the knowledge of our mission work, and the best way to do that is for every subscriber to secure *another* for WOMAN'S WORK FOR WOMAN.

WAITING TO BE SENT.

[As the editorial pen was upon the point of enlarging upon tardy giving and a needy treasury, the following timely communication was received, to which we gladly give place. How shall they go, except they be sent?]

There is one sentiment twice expressed, in the January number of WOMAN'S WORK, about which I would like to say a few words. On the third page we read: "There has been no such voluntariness apparent among the young women of the Church to offer personal service in foreign lands, as has been indicated among the students of the colleges and theological seminaries." Again, in another place, a sad, almost reproachful cry comes from a missionary in Japan, as she listens in vain for a "welcome voice" answering back, "Here am I?"

I know one household in which such expressions are read with surprise, in view of the fact that one of its members has been holding herself in readiness for marching orders for weeks that have lengthened into months. She answered that call long ago; she has made necessary preparation toward fitting herself for such a position; almost one year ago she made formal offer of her services. Her heart is in the work, and she grows almost impatient of delay. Now, who is to blame that she is still waiting? Not she, most certainly. Her "personal service" is pledged, but we are told there is no money to send her, and we must believe it. There really seems little encouragement to young women to offer themselves, when they are held off month after month in uncertainty. I also believe with WOMAN'S WORK that "there is a bright and devoted girl standing ready for every call the Church will make upon her," but when the "girl" calls to the church and it is so slow in making response that she begins to cast about for other lines of service, what shall we think, then? One thing we

may confidently expect—our young women will by and by cease to present themselves at the gates of our vineyard; other vineyards will open to them, if ours will not. Already has this been done. Let the Church beware that she do not tax the loyalty of her young children too far. There is consecration among them, and the one thing needed now is not so much an "organized effort," akin to the Inter-seminary Alliance, as increased contributions from our churches, such as will enable the Board to issue commissions to those who have already said "send me."

PARK COLLEGE, MO. *Mrs. John McAfee.*

THE OPEN BIBLE FOR MEXICO.

The open Word for Mexico!
O, Church of God, ring out the cry;
The light, the life, the truth, the way,
For darkened souls that fall and die!

The open Word, the Word of God,
Whence all truth, light and life must flow,
Arise, O Christian world, and give
The life, the light to Mexico!

Our sister nation bound in chains!
Men going down to endless woe!
And shall the Church of God withhold
The Word of God from Mexico?

—*Tidings.* *Mary G. Crocker.*

THE GOSPEL FOR ROMAN CATHOLIC COUNTRIES.

There is much of truth in the doctrines of the Romish Church, but unhappily the saving truths are just those kept in the background, while the error is the part of their creed which is taught and emphasized. I asked my servant the first Sabbath she spent in the house if she would like to read with me about the life of Jesus, and added: "You know who Jesus is, dont you?" She replied, "It seems to me I have heard the name, but I don't know who it is." As she read the story of His birth, she repeatedly exclaimed, "How beautiful," and when I told of His death and that He died to save her, her surprise showed plainly she had never heard the "old story." Christ is lost sight of in the long procession of saints they put between themselves and their Heavenly Father, and the "One Mediator" is He of whom they are most ignorant.

We sometimes hear that it is unjust to charge a people with idolatry who only have their images as a help to worship. I could give you numberless instances to prove that the people who pray at all, expect the help for which they are pleading from the saint to whom they are praying. One of our neighbor's children, who used to come in on Sunday afternoon to sing with my children, was learning "Come ye sinners, poor and needy," and I was explaining that God invited us to come directly to Him and that we did not need to pray to the saints or their images, when she said: "We have a picture at home which, Mother says, is *as good as God Himself* and I pray to that every day." A poor old woman who lives near us, when asked if she would show her images, replied: "Yes, but they are not in very good condition. Here is St. Antonio, he's all covered with mould, and that doesn't seem quite as it ought to be; one would think that he could keep himself clean. And here is St. Benedicto who let himself get burned the other day, when I put a candle in front of him in his honor; now I did think that he might have taken better care of himself." A man who is about to unite with one of the churches in the Brotas field, told me he had been reading the Bible to his family, and his mother and sisters seemed convinced of the error of their past belief, but his father said: "No one can make me believe the images are not all they profess to be, for I have been told, and am sure it is true, that the hair grows every year on the image called the 'Good Jesus of Pirapora,'"

Their hope of entrance into Heaven is based upon their good works, penances, and

masses after death to supply the lack of service. Those who suffer much in this life count upon these trials being reckoned to their favor, and so expect to obtain a readier entrance than those who have been more fortunate in this world. The other day I was visiting a blind woman, and when the lady who was with me was explaining the first verses of the fourteenth chapter of John, the niece exclaimed: "Oh, yes! Aunt will be sure to get into Heaven because she has had such a hard time here."

I do not know whether you have ever heard of the Baron who, upon his death, freed a favorite slave, leaving him in his will $500 to begin his new life with. The poor slave was so grateful that he spent the whole sum in having masses said for the repose of the soul of his master. If the poor fellow was with the Baron during his last hours, I do not wonder that he felt his master died without hope. As the old Baron lay ill, a priest was with him, professing to offer consolation to the dying man, who cried out: "Tell me what to do; say something to help me!" upon which the padre said: "Cling to St. Antonio." This failing to ease the mind of one face to face with death, he groaned in agony, and then the daughter begged: "Do say something to comfort him! Is that all you can say?" But the priest only reiterated: "Cling to St. Antonio, cling to St. Antonio."

This daughter is now a member of our Church, and you would realize the contrast between the utter hopelessness of the father's faith and her trust, had you heard her say, as I did one day: "The hour of death will be to me the happiest and most welcome that I have ever known."

To argue that Brazil does not need missionaries because the people have the Bible, is to argue upon a false basis. It is true that the priests have a Bible, but they take good care that, as far as their influence goes, the people shall not have it. Although the version of the Bible most generally distributed by the Protestants is a translation by a Romish priest, and authorized by the Archbishop of Bahia, the priests assure the people that all Protestant Bibles are false. One man living in an interior town, sent down to Sao Paulo to purchase a true Catholic Bible, and had sent to him an expensively bound copy, for which he paid a high price. When he compared his Bible with that of one of the Protestants great was his indignation at finding them the same, word for word.

There united with the Church an aged lady, not long since, who was led to Christ through this same comparison of Bibles. Her son, wishing to prove to her that the Romish Bible condemned what the Church taught, borrowed the priest's Bible one day when the owner was out, and showed her the Second Commandment. She exclaimed: "To think that this should be here, and the padre not teach it to us! He must be deceiving us in other things, too; I will learn for myself;" and from that time she sought and found the truth.

But I need not multiply instances; I am sure these are enough to prove that while Brazil, at least, among Roman Catholic countries, may claim a place beside other civilized nations in temporal matters, she needs as much as Africa or the Islands of the Sea, to learn a "Gospel of Free Grace."

Lizzie Day Howell.

THE PICTURESQUE IN MEXICO. — Would any one recall the "Flight of the Holy Family into Egypt," it is not necessary to visit the galleries of Europe and study the works of the old masters, for here on the dusty plains of Mexico all the scenes and incidents of it (apart from the Jewish nationality) are daily repeated: Mary upon a donkey, her head gracefully hooded with a blue *rebozo*, and carrying a young child enveloped on her bosom in her mantle; while Joseph, the husband, bearded and sun-scorched, with naked arms and legs, and sandals on his feet, walks ploddingly by her side, with one hand on the bridle, and, if the other does not grasp a staff, it is because of the scarcity of wood out of which to make one, or because the dull beast stands in constant need of the stimulus of a thong of twisted leather.

David A. Wells, in "A Study of Mexico."

SOME BURDEN BEARERS.

Will the readers of WOMAN'S WORK take a walk with me? It shall not be in the fashionable avenues or crowded business streets of our city; neither through village or open country; no, let us wave the magician's wand and find ourselves far from home in the midst of strange sights and sounds, even in now oft-heard-of Mexico. We will not linger in any of the quaint towns or *haciendas*, but enter at once the capital, where we shall find "all kinds and conditions of men," and best satisfy our curiosity as to some of the Mexican street sights.

Let us turn in here—never mind the narrow

pavement — and remember to turn to your left in meeting anyone, or you will be sadly jostled. Notice the almost prison-like houses built of adobe; the doors are heavy gate-like openings; the windows, small and protected with iron bars; from without you would never guess how flowers and sunshine in the open court, around which the houses are built, transform the prison into what seems, in some cases, a fairy palace.

THE REED-MAN.

But who are these two men coming towards us, and what do they carry? The first is bearing to the city nothing less than a load of wash-tubs; very primitive they are, as you may see, yet clothes will come from them as white and beautiful as any you may have washed in your stationary tubs at home, with all the modern improvements. Our next friend carries a bundle of wood, picked up outside the city, and how precious those crooked sticks are, you would never guess till you tried to buy them. Here comes the baker's boy with his great flat basket, nicely balanced on his head, and filled with fresh rolls and sweetened breads for your afternoon chocolate. Are you able to recognize a sister in this poor Indian woman who comes down the middle of the street, a great bundle of charcoal strapped to her back, a baby tucked into her *rebozo* in front? Just beyond walks another, bearing upon her head an earthen jar. In Guatemala, this is the way to carry milk, but here in Mexico City, the jar is more likely to contain water, either for bathing or drinking.

On the corner stands a porter, waiting and ready for a few cents to hoist to his back your heaviest Saratoga trunk, and transport it whither you will. Here comes still another Indian woman; a few peas, beans, and perhaps peppers, are tied up in a blanket, which is knotted round her neck. She stops at the great doors, calls her wares in the strange Indian language, and trots along till she is sold out and her blanket is empty. This man carrying the strong reeds, with which he will weave you a matting, looks as if very little sunshine had been woven into his life.

And so as we pass along, do you notice how much in Mexico is carried by men, and still oftener by the Indian women? Sad as this seems, the heaviest burdens are not visible to the eye; we only catch a glimpse in the sad faces and bent forms of the load of sin, ignorance and sorrow, which is their portion. Hear the Apostle say: "Bear ye one another's burdens, and so fulfill the law of Christ." Christ, the great Burden Bearer, has He taken away your burdens? Then cannot you follow His example and lighten another's load by sending civilization, teachers, best of all, the Bible, to these weary, heavy-laden ones?

Mrs. I. H. Polhemus.

MILK GIRL OF GUATEMALA.

650 A. D., or thereabouts, the Toltecs are supposed to have migrated from the north, and to have built a city called Tula, 50 miles east of the present City of Mexico. They were destroyed four centuries later, by the combined calamities of pestilence and drought.

1051. The Chichemecs succeeded to the Toltecs, and were subsequently joined by other tribes.

1325. The Aztecs came upon the scene and founded the City of Mexico.

1450. The confederate kingdom of the Tezcucans reached the zenith of its power.

1500. Under Montezuma the Aztecs reduced the Tezcucans and other allies to a tributary condition.

1519–21. Cortez conquered Mexico. The razed capital was rebuilt within the first five years.

1535. Mendoza, the First Viceroy of Spain, arrived in Mexico.

1542. The Indians of Jalisco revolted against the oppressions of the Spaniards, and were so far successful that the emperor, Charles V., published an edict for the emancipation of the slaves, the final suppression of peonage, and whatever tended to the degradation of the Indian tribes. Officers were appointed to visit the colonies and see that these humane edicts were carried out. But a delegation of planters visiting Spain with a protest, and with a vigorous use of "money, influence, falsehood, and intrigue," secured a revocation of the royal decree, and thus riveted the system of peonage, which for more than three centuries has blighted and cursed the native population of Mexico.

1550. Velasquez, having received the appointment of viceroy, made another effort to loose the bonds of oppression. But Philip II. had now become emperor, and soon put an end to all efforts for the relief of the Indians.

1572. Philip II. established the Inquisition in Mexico, and at the same time the first Jesuit College arose in the capital.

1659. A grand *auto-da-fé* took place in Mexico, in which fifty human beings were burned alive, the viceroy presiding over the proceedings.

1759. In the night of the 28th and 29th of September the volcano of Jorullo, in Michoacan, arose from a level plain to the height of 1695 feet.

For several years the plains around Jorullo were uninhabitable on account of excessive heat. They have now become much cooler. Vegetation and cultivation have dared to approach the scene of the terrible outbreak, and the confidence of the poor Indians is restored.

Even within the valley of Mexico, and in sight of the capital, are three or four extinct volcanoes rising sheer out of the level plain, whose origin must have been similar to that of Jorullo, though dating back to some remote and prehistoric period.

1776. The Jesuits were expelled from Mexico by a concerted movement in the different cities.

1808. Upon the usurpation of the Spanish throne by Joseph Buonaparte, the spark of liberty was enkindled in Mexico and elsewhere in Spanish America.

1821. Independence was first achieved under Iturbide, Matamoras, and Guadaloupe Victoria.

1824. After a vain attempt of Iturbide to create an empire, a republic was declared.

1825. A general congress met, and Victoria was elected President. The Roman Catholic religion was declared by the constitution to be forever the faith of the country, and the exercise of all other religions was prohibited.

1835. General Santa Anna, by a *coup d'etat*, abolished the independent sovereignties of the states, and established a centralized government at the capital.

1836. Texas and Yucatan declared themselves independent.

1846. Texas was admitted to the United States, whereupon our war with Mexico ensued.

1848. By the Treaty of Guadaloupe Hidalgo, Texas, New Mexico, and the territory now embraced in Arizona, California, and a part of Nevada, were ceded to the U. S.

1864. The usurper Maximilian arrived in Vera Cruz.

1867. June 19th, Maximilian was shot, at Queretero by order of Juarez, President of the Republic, and the Republic was re-established; Juarez continued in the presidency until his death in 1872.

1872. The missions of the Presbyterian Board were established in Mexico.—*Foreign Missionary.*

1873. Separation between Church and State was effected by law, September 25th; marriage was made a civil contract, slavery abolished, and monastic property nationalized in behalf of public education.

1874. Rev. John Stephens, Missionary of the A. B. C. F. M., martyred at Ahualulco, at the age of 26.

1883. First Presbytery formed at Zacatecas.

1884. Porfirio Diaz became President, Dec. 1.

RECENT ITEMS CONCERNING MISSIONS IN MEXICO.

Mexico is larger than the whole of the United States east of the Mississippi, and yet but a handful of missionaries have been set to work there, notwithstanding that several denominations have assumed responsibility for its ten millions of souls. The so-called Church of Jesus was the first Protestant organization in the country, and, beginning under the auspices of the American and Foreign Christian Union, has passed under control of the Episcopal Church. It owns two fine structures in the City of Mexico, and includes fifty congregations with about 1200 communicants.

The Methodist Mission was organized in 1873. Rev. W. D. Powell, (*The Independent, Feb.* 3,) says thirty ministers were present at their recent conference at Monterey, nearly all of them Mexicans and "an earnest, intelligent and pious" set of men. They report 138 adult baptisms the past year. They, and the American Board also, have this year sent missionaries into Sonora, a state never before occupied by Protestants.

Mr. Powell, himself a Baptist, has received more than 200 candidates for baptism since October last. He reports ten churches about to be organized, and their denomination "growing steadily" in this "one of the finest fields for mission work in the world." We quote from the same account what Mr. Powell says of ourslves.

"The Presbyterians have a fine working force and plenty of money. (!) They are making good headway. Their paper — *El Faro* — is a worthy rival of the Methodist paper. The largest Evangelical church in the republic is the Presbyterian church in Zacatecas. It has more than 900 members."

The *Missionary Herald* (Congregational) for February, contains a very interesting letter from Mr. Howland at Guadalajara, from which the following extract is taken: "The name Protestant is like a small pox flag in the villages. In one large village our men have had to flee several times, but we have now had a man and his family there for more than a month, almost under the shadow of the great parochial church. They buy small quantities of charcoal and wood and retail it, seeking opportunities to talk of religious subjects.

"For this first sowing, the principal requisite is an earnest, Christian spirit. In fact, as far as I can judge, men of little education often accomplish more than others. They attract less attention and hence excite less opposition. They are also less liable to become entangled with the godless, gaming, and vicious class that has broken with the Romish Church and often seeks to ally itself with us at once.

* * * * * * *

"One of our workers, on his way to the conference, lost his road and entered a defile that is infested by bandits. Here he was seized by a company of soldiers who were looking for the robbers and suspected him of being one of the band. They questioned him sharply, but his straightforward answers and the fact that he was unarmed convinced them of his innocence. They, however, took him with them for quite a distance and he improved his opportunity to talk to them of the Gospel. When at last they permitted him to go, all dismounted and he spoke to them for more than a quarter of an hour about repentance and faith in Christ. Before sep-

arating, the captain bought a Testament and all received tracts. He says that as he looked back after having gone quite a distance, he could see the horses were taking their own gait, all were intently reading. He was really in danger, for a ranchman was shot, only a few days before, by these same soldiers on suspicion of being one of the robbers."

ANY occupation or profession which would draw a woman (in Mexico) from the seclusion of her domestic circle would entail upon her loss of caste and the general reprobation of her sex. An educated lady may devote herself to teaching the poor from motives of religious zeal, or exhibit her musical talents in public at a charity concert, but professionally, never. Pressed by poverty, a Mexican lady will work in lace, embroidery, or other artistic labor, and sell her productions privately, or even give private lessons in music, etc.; but all the female professional teachers, artists, boarding-house keepers, are foreigners, or nearly all; for of late years, foreign travel, foreign education and contact with foreigners at home, combined with the liberalizing tendency of reform laws, have somewhat modified the strictness of Mexican society in this regard. Among the Indians and lower classes of Mexico, however, the women take part promiscuously in all the labors, occupations, interests and amusements incident to their condition in life, and are neither secluded nor oppressed.

From Report by U. S. Consul Strother, 1885.

AN OPENING INDEED.

[COMMUNICATED.]

Do we know about Japan? We have long supposed that we did, but there is a knowledge which only touches the surface, and a knowledge which penetrates the heart and brings forth fruit. Do the Christian women of America really understand what God's providences in Japan are saying to them? Do they realize that 18,000,000 of their sex are standing at the threshold of that blessed advancement which has so elevated woman in Christian lands, and that they are looking to our own shores wistfully for sympathy and help? Have they pondered the full meaning of the statements quoted in our last number, from Professor Toyama of the Japanese University, in which he not only advocates female education as the chief necessity of Japan, but even recommends *that the work be placed in the hands of American missionaries?*

What a call is this! An angel trumpeting from out the sky and bidding the daughters of this fair land to arise and stretch forth the hand of help and rescue could hardly be more significant. Tell it to your sisters, every one becoming a herald. Talk of it in your missionary meetings and at your lunch tables, and in the morning calls; let none remain ignorant of these facts.

Side by side with this advocacy of Professor Toyama, other events are pointing to the same result. Large invoices of American school books, in English of course, are being transported for use in the schools of Japan. One New York publishing house sends 50,000 yearly. The study of English is rapidly gaining the ascendency over French and German, and American intercourse rather than British, is courted. Of the Japanese silk product more than one-half comes to our shores. What is perhaps even more significant, a large society of the leading men has been formed for the purpose of urging the early adoption of the Roman alphabet. English school books in the schools, and the Roman alphabet even in printing the Japanese! Who can calculate the momentum of such a drift? A free Constitution is announced for 1890, and Japan is getting ready for her christening at Christ's altar, or her bridal of Christian civilization.

Remember that *something* will be done, and that speedily. Not only Professor Toyama, but other leaders of the people are urging measures for the advancement of woman. "*The Jiji Shimpo* writes incessantly and with characteristic force upon the neeessity of protecting the rights of woman by enacting laws relating to marriage and to property, and by removing the harsh rules of conventionality which now hold the two sexes so entirely apart."

The *Nichi Nichi Shimbun* takes a different tack and urges the importance of providing women with the means of earning their bread, and otherwise giving them an equal chance with men in the struggle for existence. "But this," says the Japanese author of a series of articles in the *Japan Mail*, "would not necessarily improve their social status, and it would not touch the higher classes, who though not in want, are still in a position of social degredation;" and he takes the higher ground of Professor Toyama, and insists with him that only Christianity can solve the problem, only its higher and purer ethics can leaven the social life of Japan.

Meanwhile, foreign infidelity is at work with its anti-religious appliances. An American, formerly a Professor in the Japanese University, is urging upon the Government and people, the establishment of female seminaries. But, judging from his pronounced opposition to all religion, it is certain that schools formed under his auspices will be left to grope in that moral darkness which no light from Heaven is allowed to penetrate.

The issue, then, is simply a choice of plans. Shall Japan by the mere enactment of better laws uplift the sex? Shall political economists attempt the problem by securing better wages in the labor market? Shall Professor ———, with his religion of science, offer to this interesting people a stone instead of bread, a serpent instead of a fish? Or, will the women of America accept the situation and arise to its sublime demands? Will they appreciate the fact that never since the Christian era began was there such a field, and never were Christian women called to such an hour, or confronted with such opportunities?

THE STRENGTH OF MOHAMMEDANISM IN SYRIA, AND ITS PRACTICAL HOLD ON THE PEOPLE.

The Mohammedans of Syria number about one million, not counting the sixty thousand Bedawîn Arabs, who are claimed as Mohammedans, but in reality observe none of the "five pillars or foundations of Moslem practices." These five duties are:

I. The recital of the creed or *Kalimah* daily: "There is no God but God, and Mohammed is the Apostle of God."

II. *Sulát*, the five stated daily periods of prayer, viz.:

1. From dawn to sunrise.
2. Noon.
3. *A'sur*, or middle of the afternoon.
4. Sunset.
5. One and a-half hours after sunset.

III. The thirty days fast of *Ramadhan*.

IV. *Zakat;* the legal alms.

V. *Hajj;* the pilgrimage to Mecca.

The Bedawîn, though politically regarded as Mohammedans, observe none of the religious duties, and hence are classed among the non-religious peoples. There is a Syrian proverb that "Three classes of persons have no religion, as they do not observe the duties of the law, viz: women, muleteers and Bedawîn Arabs."

In Syria, the Mohammedans are the ruling class, and hence despise those of other sects. All the Syrians of all sects are Arabs in blood and language, and are ruled by a foreign dynasty, the Ottoman Turks, whose Sultan, Abdul Hamid, resides in Constantinople. The only bond of union between the Arabs and the Turks is the Koran and the religion of Islam. The Arab Moslems submit to be ruled by the Turks on the ground that the Sultan is their *Khalif* or religious Prince, although, in other respects, they hate the Turks as foreigners. It is astonishing to observe with what ease a handful of Ottoman Turkish officers rule all Syria, collect the taxes, and enforce the enrollment of soldiers.

If it be asked whether Mohammedanism is stronger or weaker in Syria than it was forty years ago, I should say, both; it is stronger in some points, and weaker in others. It is stronger through the efforts of the Government to revive the old war spirit of Islam. The army is a Moslem army, not a national army made up of all classes, but a class army, the army of the prevailing sect. It is as though England should exclude all Catholics from her army and navy, and France exclude all

Protestants. The whole male Moslem population are reckoned as soldiers, ready to fight for the Sultan and the faith. All the modern military inventions and appliances introduced into the army and navy, are meant to help the religion of Islam. The military and civil service schools are almost exclusively for Mohammedan youth, and the evident intent of the authorities is to favor one sect, to the disadvantage of all others. And in the civil courts, the testimony of Christians and Jews is not received. Only Mohammedans can testify, and this in spite of various firmans declaring that Christian testimony shall be received.

All these things tend to strengthen the hold of Islam upon the Mohammedan population. It is for their interest to remain Moslems.

On the other hand, they feel their inferiority as a nation to Christian nations, and find their religion an insuperable barrier in the way of progress. Many of them are disgusted with polygamy and its attendant evils, while they find it commended in the Koran.

The Scriptures in Arabic have opened the eyes of not a few, who read God's Word in secret, and await the day of deliverance.

The Moslems find it necessary to defend their peculiar doctrines in newspapers and tracts, quite a remarkable concession, yet we are not allowed to answer them. The repressive measures used to prevent printed discussions are justified by the authorities on the ground that they would occasion riot and bloodshed. This is probably true in the present state of society. As the Koran requires of all Moslems that they read the Old and New Testaments, the wisest and best course is to offer to the people the Word of God, and leave God's Word to accomplish its own blessed mission. Should the way ever be opened for judicious, courteous, and kindly printed discussion with the Moslems as to the claims of Christianity, there will be many ready for the task, as there are now in India.

The practical hold which Islam has upon the people is marvellous; it is a relentless system of ritual, yet they perform its rites with wonderful patience and regularity — every male child is circumcised, every man must make the pilgrimage to Mecca. They frequent the mosques and hold extraordinary prayer-meetings called *Zikr*, in which their voices sound at a distance like a hoarse bark or growl. I once heard a strange noise Sunday evening, and asked my cook whether our neighbor was sawing wood? He looked out and replied, "No, it is only a Moslem prayer-meeting." The sound to a stranger is weird and terrific. A crowd of men sitting or standing in a ring, begin slowly in unison, each repeating the motto, "*La-i-la-ha*,"—"No God," with each exhalation of his breath, and with each inhalation, "*Il-lal-la-ho*,"—"But God." These words are repeated faster and faster until the voices merge in a rapid growl or hoarse bark, and finally cease from the exhaustion of the worshipers. It is very exhausting, and hence regarded as most meritorious.

Mingled with the religious duties and beliefs are numerous superstitions, especially among the women, who believe in charms, amulets, in the evil eye and evil spirit, and are in bondage to fear and vague apprehension all their lives. Polygamy is legalized in the Koran, and strenuously defended by modern Moslem writers, yet many of the most sensible men repudiate it and marry but one wife. It is the curse of Mohammedan society. The degradation of their women and their homes, is the sad comment on this abominable system.

The Moslems believe in one God. Their Monotheism is the saving feature in the whole system, but it is so interlinked and interwoven with the immoralities of polygamy, that the elevating power of the doctrine is well nigh lost in the degrading power of the practice.

There are Mohammedans all through the East who long for reform, or for liberty to embrace Christianity.

Multitudes feel that their system has grown old and is ready to perish. They despair of reforming it, and believe that their children will live to see the triumph of Christianity.

Let us work patiently on. Light is dawning gradually in the East. When the sun begins to rise it never moves backward. Pray that it may shine more in Syria even unto the perfect day.

Rev. Henry H. Jessup, D.D.

Letters from the Front.

GUATEMALA.

Miss Ottaway wrote from Guatemala City, January 16th:

All our papers are lent and re-lent till they are worn out. Many cannot believe such nice papers are really for them, and after looking at the pictures will hand them back. On asking an Indian if he can read, if, as is usual, he must say he cannot, he quickly adds: "But I can find a man in our village who will read the papers."

The school stands better than it ever has before, but the Church party is stronger than for years. Barillos is himself indifferent, but his cabinet is made up of strong Catholics. Certain feasts and processions which were forbidden by Barrios have have been resumed, and a bishop permitted, and work is done to prevent Catholics from sending their children to us.

Business Men at School Examination.

On a previous date she had written:

School closed yesterday. The children did very well and we were proud of them. It was a great disappointment to have the class of older girls all out these last days, but all seemed surprised at our room full of children, and the work they could do, so our advanced classes were not so much missed. The room is large and pleasant for the school, but not large enough for much extra company, and so we do not invite anyone except the parents. A good number of these were present. We think it was a good deal for our little school to have eleven of the prominent business men of the city come, in the middle of the day, and they really seemed interested. They all expressed cordial appreciation of the faithful work which had made it possible for the children to do so much in English. The little tots of the primer class quite "brought down the house" by their really good reading and correct translation of the English lessons into Spanish. The oldest member of the class is just nine, and the youngest only five years old. They tried so hard all day to be good, and do well in their classes, that they could not keep quiet one minute after the bell struck for dismissal; they forgot the company and all, and gave a grand "Hurrah for vacation!" We had an abundance of exquisite flowers.

It has been my privilege to conduct morning devotions this last month, and I have enjoyed it very much. On Thursday morning, after reading a few verses about the Good Shepherd, I asked, all who could, to mention something in the life of Christ which had particularly interested them, as we have read to them during the year. Most of the hands were raised, and one and another mentioned a miracle or something. One little boy had remembered the verse: "Suffer little children." It did our hearts good to see the tender interest shown by all. In their homes these coming weeks, they will hear the name of Jesus often enough, but only as an exclamation of surprise or anger.

MEXICO.

Miss Fannie E. Ward wrote from Monterey:

We have graded our school, that is, divided it into two departments, Miss McKnight taking the primary, and I the advanced division, so our work is more systematized. I will tell you of a decision our girls made at Christmas. A friend gave us $20 to have a Christmas feast. There are several very, very poor people among our church congregation. Many of the girls had been saying they wished they could help them, so we told them of this gift, and said, if they wished, we would permit them to use it to buy cloth, and help them make garments for Christmas presents for these poor people. We made them understand it would be impossible to "eat the cake and have it too." Then we passed to each a slip of paper so that she might express her choice, and none of the rest would know what it was. When we collected and counted the votes we rejoiced greatly to find that the unanimous decision was to present it in this manner to the Lord.

The girls have been doing missionary work in visiting the sick, old, lame, and blind, who cannot come to church, also the families of inquirers and new members, to talk, read the Bible, sing and pray. They consider the privilege of being allowed to go out on these visits a great reward.

Our church is growing. Two new members,

men, were received, on confession of faith, three weeks ago, and there are now several inquirers. Our school numbers at present, 25 boarding and 14 day pupils. One girl, at the earnest solicitation of the people of Mesquital, a little preaching station a few miles from here, opened there a school on the 1st of December. I have had two letters from her, and she seems to think the interest and prospects of success great. I truly believe our work in this immediate vicinity to be in a healthy, growing condition.

CHINA.

Ho! for Kwai Peng, Once More.

[New Readers of Woman's Work are referred to Mrs. Fulton's letter in the August issue, relating how their family were mobbed out of Kwai Peng in May, 1886.]

Macao, December 8th, 1886.

Dr. Mary H. Fulton.—As I stood for a moment just now, at my window, looking at the waving banana plants and shady banyan trees, I caught a glimpse through the green of the dancing blue ocean. Over its waves my thoughts flew where its restless waters are tossed back by the home coast. There, in America, all things covered with a cold, white mantle; but, oh! the warm, loving hearts of thousands of God's children. Here, all sunshine and warmth, but the inhabitants as ignorant of God's existence as their dumb idols. Knowing how short is the time, and the fields already white unto harvest, it is hard to sit still and wait till God says: "Go again into the Interior." But at last He seems about to permit us to see the fulfillment of our long cherished hopes. A few days ago, the Viceroy sent us the following dispatch; I give the exact translation as we received it, (only portions of it.)

"To his Honor, Charles Seymour,
"U. S. Consul, Canton.

"Sir:—Having received your two dispatches, I had already ordered the Kwai Peng Magistrate to investigate, and trace up the lost articles, report them, and, *if Mr. Fulton should return to the district, to see that he is protected.* The case is only suddenly arisen, which is a small affair, as the Americans did not receive any wounds or injuries; but in the case of the Chinese at San Francisco, the Americans totally killed over thirty Chinese subjects, and several hundred thousand dollars of property were destroyed, which is inhuman oppression to the extreme, and compared with the two cases of Kwai Peng and Ching Yuen must be one hundred times as severe. China has exerted herself to the utmost in administering the small cases of America, so America ought to immediately and satisfactorily settle the several cases of China. Your Honorable Consul ought to personally telegraph and petition His Excellency, the American Minister at Peking, to write to your honorable country's Secretary of State (within this day), to consider and satisfactorily pay the indemnity to the Chinese Minister, and severely punish the rioters, so as to be in accordance with the public agreements. Besides ordering the Kwai Peng Magistrate to immediately investigate the true facts of the case, and *if Mr. Fulton returns, to protect him with all his power, and to put a stop to all the placards posted*, to have those that began the trouble, destroyed and robbed away the property, seized, tried and immediately punished, so I reply to your Honorable Consul,

With compliments, etc.,
Chang Chik Tung.
Viceroy of the two Kwongs."

This is an answer to our prayers and yours, and is all we could ask, if the Viceroy will do as he promises. Mr. Fulton at once wrote to the Consul for a letter from the Viceroy, which he himself will present to the Kwai Peng Magistrate; as soon as this proclamation comes, he will start at once for Kwong Sai. He wishes to rebuild the house we lived in, and on the place of the new hospital erect a shed for dispensary and in-patients. A gentleman physician will accompany him, and as soon as practicable, I will open work for the women. As though *this* were not enough to rejoice our hearts, last evening we learned that our indemnity has been paid. This enables us to apply all money sent to us in helping the villages and our assistants, to refund the money for the hospital, to repurchase my necessary books, instruments, and medicines. We rejoice and again rejoice!

If we can return, our work will be pushed with tenfold power, because, having protection, we can work more openly. During this trying time, your loving sympathy has been one of our greatest comforts. We trust your interest will not abate till we have so repeatedly and effectually told the "old, old story," that the people of Kwai Peng, at least, shall cry out: "What must we do to be saved!"

SIAM.

Poverty — Gospel Conquests — Slavery.

Miss Nielson wrote from Petchaburi:

In the early part of this rainy season we were in danger of having a famine because of the scarcity of rain, and now we are in danger of one because of the superabundance of rain. The rice has but recently been transplanted, and is not high enough to get out of the reach of the water, which stands deep in the fields — hence, much of it is rotting. Most of the poor Laos people lost their oxen and buffaloes by the plague this year, and have had to cultivate their fields to a great extent by hand. They are having a trying time. One woman (a

widow) came to me asking for help the other day. She said she had no rice for herself and the other four members of her family, to eat.

An old gray-haired woman, a Christian from one of the out villages, has been here for a few days, and Miss Cort has been instructing her in Old Testament history. She cannot read, but remembered that the Israelites were the people whom the Lord "led by a great, big torch," and for whom He "parted the sea," and whom "He made to die in the wilderness, except a few," but why they died in the wilderness she had forgotten.

A woman who had heard of our religion through a Christian, came to attend morning service to-day, having rowed four miles. She reached the chapel just as Mr. Dunlap was reading and expounding one of the Psalms, the morning lesson. She entered talking very loud, not knowing any better, but immediately quieted down. Yesterday, we had a feast at the table of our Lord; we felt He was present in our midst and our souls were verily fed. Nine persons confessed their faith in Christ. A blessed sight! Four girls and one boy from the schools, and four sturdy men. Two members who had been expelled returned with humility, confessing their sins, and were received back into fellowship. Two more boys and a girl applied for membership, but did not pass a satisfactory examination before the session. The boy received was a Laos, one of four for whom I asked prayers, the one for whom I had the least hope. The girls looked sweet standing there in their neat *panungs*, new white jackets and bright silk scarfs, (my present to them on this great event of their lives), but, better than all, the divine love was reflected in their faces. Our work with these children is not finished because they have entered the church, in fact it has but just begun. They need to be nursed and fed and watched over like new-born babes.

The cooks in the schools are both dear, Christian women. They are polite and use very good language. They come into the school-room whenever they can be spared fron the kitchen, the one to learn to read, the other to learn to read better. Ma Tham's eyes are so dim she could not distinguish one letter from another, and I wondered what was to be done, when Miss Small came to the rescue with a pair of spectacles that used to be her mother's. Gold-rimmed glasses look rather out of place on Ma Tham's old black face, but they aid her eyes.

This house has been called the Home for Friendless Women, and it still proves such, now and then. A young woman came to the compound some months ago from Bangkok. She was what the people call a "drifting person," had no home or friends. A woman took her in to help take care of her baby, until the young woman asked to be allowed to go to school. We took her in and she is getting along nicely. She sews for the market in the evening and thus earns her clothes. We suspect she may be a runaway slave, and shall not be surprised to see the master step in any day. Oh, this abominable system of slavery! I have seen a poor slave girl before my eyes every day since I have been in Petchaburi, and every time I see her I groan and wish I could set her free; but her debt is large. She works from early morning till late at night, year in and year out, for what? To pay the interest on her debt! She will never, never get out of debt, for she has no chance to earn a cent. She gets her board, and, I suppose, her mistress' cast-off clothes. Her case is a hopeless one, and despair is written on her face. Her life knows not one ray of joy or happiness. Oh, pity her, Christians at home, and pity the thousands like her!

AFRICA.

Mrs. R. H. De Heer wrote from Benita in October last:

We are experiencing, as seldom before, the efficiency of the mighty power which "moves the arm that moves the world." For years we have been threatened with disturbances in our work from French interference; for months the threatening sword has been suspended as by a thread, and yet it is averted. In the meantime, we are bending every energy to the increase of Christian literature in the vernacular, and are multiplying readers to the extent of our ability. Mr. De Heer says, triumphantly, all the boys but two are beginning to read, and several have commenced the Shorter Catechism, a foundation of truth upon which we trust the Jesuits will find it hard to build "hay, wood, and stubble." We have a new agency for good in the type-writer which friends have provided, and which will help us to scatter the good seed of the kingdom more extensively.

The Spared Fold

Our number in school has been full, and attendance steady, until within the past few weeks, when we have been obliged to let a few go to their homes temporarily, on account of a famine, rather, a scarcity of native food, caused by the short dry season of last year. The women depend upon that season for the cultivation of their farms; but the new cassada farms will soon be ready for use, when we hope to call all back, and get them into harness again.

One grandmother begged we would take back her little girl, not more than 11 years of age, because, while she had her in town, she was beset by so many offers of marriage for her, that she had no peace, and, as she was determined the child should not be betrothed until she had reached an age to

choose for herself, her only safety lay in keeping her in the Mission.

One girl went to her home, some hundred miles from here, after having been in the school for several years. We are glad to say she is a Christian, and fitted, we trust, to meet the temptations which must come to her. Another, fairly well educated, married one of our Bible-readers. The young man was so grateful, that he gave us an urgent invitation to the wedding, and when he found it was impracticable for us to attend, sent us a piece of the goat prepared for the feast, a distance of 30 miles. The cutter which brought it, only called for our mail and went on to Gaboon, on his way down, the captain found the goat meat on board, and it served him for a dinner in mid-ocean, where fresh meat is a rarity, and markets a minus quantity.

We have lately taken a little girl into our school from the Bwiko tribe. At first she was very homesick and told the other girls she was sure her mother had died, and she ought to go home to the mourning, but they were very kind to her, and she is now as happy as any of them.

From Miss Nassau: I am writing at Kangwe, where I am in company with nine of the young men of Talaguga station, awaiting the Communion Sabbath, to-morrow; after that, we will turn the bow of the pretty "Evangeline" toward Talaguga. It will interest you to know that, notwithstanding the absence of schools, there is a wide spread of Christianity on this river within the limit of our teaching and preaching. The interest evinces itself in numerous requests for admission to the class for inquirers, and to the Church from those who have been a suitable time in the class. Applicants are admitted to the class at the quarterly communion. I could wish the interest were of a more practical kind, impelling those who profess love to Christ to do some active and self-denying work for Him. Still we are glad that so many are inquiring about eternal things, whatever the real reason. Our Bible-readers are generally doing good work under the direction, and inspired by the example of our faithful brother, Rev. A. C. Good, who spends more time in journeys to the near and distant towns than any of the other gentlemen have been able to do.

Miss G. Y. Holliday wrote from Tabriz, Persia, of the "opposition" referred to by Miss Jewett in our February number:

We have had a wave of persecution which has swept off the larger portion of our scholars. We had an Armenian teacher last year, who was also employed in the schools of the Armenians, and gave us two hours a day at an exorbitant price. This year we engaged a teacher's full time, stipulating he should not teach for any but us. Then the first teacher vowed revenge, and in connection with the Bishop and others, has threatened and coaxed quite a number away.

You will soon begin to see through Mrs. Wilson's fresh eyes. I am reaching the stage I fondly hoped to escape, when the grotesque and picturesque in this strange land are becoming the common-place. I still feel amused when I see two big Mussulmans riding one little donkey, but fear that, too, will cease to seem other than a matter of course. But a new-comer enjoys all this, and she will bring us enthusiasm and a breath from the home land.

SOUTH AMERICA.

We welcome our first letter from Miss Eliza Mackintosh, who has just gone to the U. S. of Colombia, from Liberty, Ind. She wrote from Bogota on Jan. 16th, 1887:

Our first stopping place was Kingston, Jamaica, where we were obliged to stay several days, that some of our cargo might be unloaded, and after leaving that port there were only three ladies on board, Mrs. Touzeau, a cousin of the captain's, and myself.

Our next stop was at Colon, on the Isthmus known to us as Aspinwall; and next at Carthagena, where we had more cargo to unload.

On account of the shallowness of the water, the steamer lay at anchor some distance from shore, which we made in a small boat, and reached the city on the anniversary of its independence. It is well fortified, and we walked entirely around the walls.

We reached the end of our sea voyage on the 13th of November, arriving at Barranquilla just too late to have our baggage passed through the Custom House that day, which was a Saturday afternoon. This made it necessary for us to stay there until the following Thursday, when the next river steamer went out. If we had arrived in the morning instead of afternoon, we could have gone out that evening.

It would be impossible to describe the extreme heat with which we suffered at Barranquilla. I do not wonder the people living on the coast of South America have so little energy.

We began our river journey on Nov. 18th and finished it on the 27th at Honda, where we took our mules for the mountain journey. Mr. Caldwell kindly came to meet us at Honda.

When I first started on my mule I was a little timid, but soon began to feel as if I had always been accustomed to ride over the mountains.

Arrived at Bogota, I was very glad to meet Mrs. Caldwell and Miss Franks.

The College re-opens Feb. 1st, when I expect to go right into work.

Home Department.

THE MONTHLY MEETING — March.

"We must go to the uttermost parts with our message, but must let the men beside us feel the glow of our zeal as it passes by."

Scripture Text, Ps. x., 12.— Arise, O Lord; O God lift up thine hand; forget not the cry of the humble.

Scripture Reading, Ps. ix., 9–20.

General Topic. — OUR MISSIONS IN MEXICO AND GUATEMALA.

"The Bitter Cry of Needy Mexico." (*F. M.*, Aug., '85.) "Irreligion in Mexico." (WOMAN'S WORK, March, '86.)

The two Presbyteries lately formed. The first Presbyterian installation.

The Girls' School in Mexico City. (Letters in WOMAN'S WORK, March and Sept., '86.)

Persecution at Tobasco; effect of protest from the missionaries. New station opened at Mérida, Yucatan. (*F. M.*, March,'86; W. W., March, '86.)

The Theological Seminary at San Luis Potosi. (*F. M.*, March, '86.)

The Girls' School at Zacatecas. (Annual Report of Phila. Board; letter in W. W., Oct., '86, and in *F. M.*, Sept., '86.)

The Girl's School at Monterey. (Letter from Miss Ward, W. W., Dec., '86.)

Description of *El Faro*, the religious journal. (*F. M.*, March, '85. "Advance in Northern Mexico," *F. M.*, Jan., '86.)

Our Missions in Southern Mexico. (*F. M.*, July, '86.)

Work of Bible Society colporteurs. (*F. M.*, March, '86.)

Large contributions to the Christmas offering noticed in Annual Report of Assembly's Board; more fully noticed in letter of Dr. Ellenwood, *N. Y. Evangelist* for Dec. 23d.

Read articles entitled, "What Has Been Done in Mexico," (*F. M.*, March, '86.) "Converts Worth Winning," (*F. M.*, Aug., '85.) "Rejoicing at Fresnillo," (*F. M.*, March, '85.)

Description of Guatemala in WOMAN'S WORK for March, '86, "Our Mission to Guatemala." "The Future of Guatemala," (*F. M.*, March, '85.) Interview of Rev. J. C. Hill with President Barillos, (*F. M.*, July, '85.) Letters, Aug., '85, Oct. '85, and Dec. '86.

All that is suggested can hardly be gone over at the Monthly Meeting, but it is thought that there may be a few, at least, who will be glad of suggestions for home study.

The Toltecs and the Aztecs; the Spanish Conquest; the revolt from Spain and achievement of independence; the war with the United States; the period of French intervention; the Career of Juarez, etc., etc., are alluded to by the missionaries, but if we were to present them as topics, they would crowd out the missionaries and their work. We would, however, advise the young people to read "Prescott's Conquest of Mexico," or, "Young Folks' History of Mexico," recently published, bringing the account down to the present day.

E. M. R.

ANNUAL MEETING ANNOUNCEMENTS.

THE SEVENTEENTH Annual Assembly of the Woman's Foreign Missionary Society (Philadelphia) will be held in the First Presbyterian Church, Cleveland, Ohio, corner of Public Square and Ontario St., on April 27th and 28th, 1887. According to the By-Laws "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each young people's branch and band." Names of delegates should be sent *not later than April* 12th, to Mrs. Proctor Thayer, 1354 Euclid Avenue, that their entertainment may be provided for. Each delegate should bring a note of introduction from the President of the society she represents. Others wishing to attend the meeting will be cordially welcomed and given the addresses of good boarding-houses. Information in regard to railroads will be given in our next number.

THE SIXTEENTH Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held on Wednesday and Thursday, April 27th and 28th, at Davenport, Iowa.

THE SEVENTEENTH Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the First Church, Geneva, on Wednesday and Thursday, April 13th and 14th. The

officers of Presbyterial Societies and an accredited delegate from each auxiliary society, young people's society and band will be provided with places of entertainment, and will please send names and addresses to Mrs. A. L. Sweet, Geneva. Others wishing to attend the meeting will be furnished with the addresses of hotels and boarding-houses by applying also to Mrs. Sweet.

THE FIFTEENTH Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held at Glens Falls on Wednesday and Thursday, April 20th and 21st. The members of the Society are looking forward to a gathering of more than usual size and interest.

THE TENTH Annual Meeting of the Woman's Presbyterian Board of Missions of the Southwest will be held in the Washington Avenue Church, St. Louis, on Wednesday and Thursday, March 30th and 31st. It is hoped that delegates and visitors will endeavor to arrive the day before, that the opening session, Wednesday morning, may be fully attended and every one feel enough refreshed to enjoy it. All Synodical and Presbyterial officers are expected to be present if possible. Every local auxiliary, whether a ladies' society or a young people's society, whether composed of boys or girls, or both, and every Sunday-school band, or contributing Sunday-school, is entitled and requested to send one or more delegates to this meeting. As many others as may desire to come will be welcomed as visitors. Every effort will be made by the Railroad Committee, Mrs. Samuel Copp, Chairman, to secure favorable reductions in fares. All intending to come to this meeting will please send names to Mrs. S. Knight, Chairman of the Committee on Entertainment. Please also at the same time state whether the name belongs to a delegate or visitor. Delegates please also state distinctly the name of the society represented.

WISE-HEARTED WOMEN OF OLD.

There was a time in the history of God's people when a definite and most important work was to be done for Him according to His own minute instruction. In this work men and women seem to have had equal share, the only difference being in the kind of work they did. First, they all appear by the narrative to have made their offerings of gold and silver, having heard from Moses in the congregation what the command of Jehovah was concerning this great work, and then having departed to their homes. The subsequent story is told thus: "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the Lord's offering for the work." No perfunctory or languid giving there, but hearts "stirred up" and "spirits made willing" by the burning zeal for God's service which was aroused in them. Then the history goes on to tell what the men found to give besides the gold of that first offering, and mentions some by name whom God had called and equipped with special skill and ability to execute this His work. Others are simply "wise-hearted men in whom the Lord had put wisdom and understanding to know how to make all the work for the service of the sanctuary, according to all that the Lord hath commanded."

But the men had no monopoly of this "wise-heartedness" which seems to mean so much. And what did the "wise-hearted" women do? What woman in her true sphere does the world over, to-day, serving her God in so doing. They worked with their hands, and brought to God's service the result of their labor. In their case it was spinning the beautiful fabrics which God would have in that first man-made sanctuary where He would dwell. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, of scarlet and of fine linen."

In different ages of the world, in varying conditions and circumstances, according to the gifts and graces bestowed by the Creator, the work varies; but it is ever use of the *womanly* faculties peculiarly, though not exclusively, which is asked of "wise-hearted" women

everywhere. And the results, whatever they be, whether in money or influence, or in new development of beauty or unselfish love, belong to God, and should be "brought" to Him in some sort of service.

But while we are told of the general work of these women, something is added which certainly had significance then, and must have a meaning for us now. "The women whose hearts stirred them up in wisdom spun goats' hair." That is all, but it tells of *some* difference between these and the women just before mentioned.

For one thing, it would seem that the last named were very much in earnest as well as wise, for they were "stirred up" by the strong love in their hearts, so that they were constrained to make use of whatever powers they had, that they might share in the great work. Perhaps they were too poor to "bring" even the rough goats' hair when they had spun it into form — or too unskilful to do finer work. Yet what they could do they did — for their burning love and their clear spiritual vision taught them that even their coarse work to be "brought" by others, was acceptable to God if wrought for Him, and by no means needless for his sanctuary.

Oh, ye "wise-hearted women" of old, what lessons ye teach us women of to-day, separated from you by long centuries and world-wide space! Your service was so loving and so genuine, so unselfish and so free-hearted, while yet you knew only the God of Sinai and of the tabernacle, with its pillar of cloud and of fire. How careful the sacred historian is to give you your own distinct place in the holy work of your day, as if that work could scarcely have been accomplished without your faithful, skilful share therein.

And we, in our time, with this God of Judgment and of Law, come so close to us in the person of our blessed Saviour that a woman's kiss was upon his brow in His babyhood, woman's hands ministered to Him all through His earthly life and after it was ended, and a woman's ear was the first upon which fell the sound of His risen voice — how does our service compare with that of these women of olden time as it appears in the record? How often are our "hearts stirred up in wisdom" to give or labor; bring or spin; do lofty, conspicuous work, or humble, hidden service; offer large, noble gifts, or lay our mite upon God's altar with a prayer for its multiplication?

If all our Christian women in this day would learn a lesson from their Jewish sisters, and with hearts on fire with love to Christ do for Him with ready hands whatever they can find to do, would not His tabernacle with men rapidly lengthen its cords and strengthen its stakes until His Kingdom come all over the earth?

M. H. Perkins.

MEETINGS REPORTED.

In compliance with a request from the leader of a missionary meeting held in Columbus, Ohio, last fall, our four Presbyteries in in the northwest corner of the State united with the W. M. S. of the entire State in observing Thursday, January 6th, as a day of special prayer and offerings for the Board of Foreign Missions.

Reports of very precious meetings in these Presbyteries are coming in. In Toledo a Union meeting was held, delightful as well as profitable.

The sad refrain of this debt on the Board is exerting a depressing influence, and the hearts of those who are awake to the demands of the hour in our missionary work, are turning to God in earnest prayer that He will open the hearts and the *purses* of the membership of our great Presbyterian Church, in order that this hindrance may be taken away.

Who, that has read "Our Country," with its startling array of facts and figures, can fail to see that God has put this enormous wealth into the hands of this people, to the end that His work may be carried on by it? May the day come speedily when the silver and the gold shall be consecrated to His service!

Mrs. C. C. Doolittle.
Synodical Sec'y.

TOLEDO, Ohio.

An Original Plan from Indiana: The "missionary women" of Indianapolis and two large towns in the adjoining Johnson County, lately promised, in an enthusiastic meeting, to designate a place for one day's marketing of table supplies; the women of the country churches, promising, on their part, to take a collection of "everything good to eat," but unsalable where they live, and fetch it to the market. The proceeds are to replenish the treasuries of the country societies, and be sent to help wipe out the debt of the Board. This is to meet the want of those farmers' wives who do not handle much money, but are glad to give what they have. "There isn't one," writes our informant, "that can't send a pound of good butter, or basket of eggs, or dressed fowl, or lot of potatoes or apples, and the donors will include others than members of the missionary society."

A leaflet sent out by the Synodical President of Ohio, calling for a day of special prayer for Foreign Missions, is full of the true ring. Here is a passage:

"But might we not rise higher than a particular single object, and say, 'It is the Lord's, for any manner of service whatsoever?' So they gave of old for the spoon and the caldron, as for the golden candlestick and the high altar. We have 'chosen vessels to carry His name unto the Gentiles,'—on expensive journeys, needing outfits, teachers, and all the appliances of this costly but blessed service. A thousand things are needed which cannot be counted in 'special objects,' and for which the Board has the inclusive name of 'general fund.' With enlarged hearts and broad outlook, may we not well take it as the fitting object for our special gifts."

The Dayton, Ohio Presbyterial Society sent out an energetic circular appealing to its members to diligently study our missionary magazines "for our own sakes, for the sake of our children, for the Church, for a world lying in wickedness, for the glory of God." It is to be presumed that the circulars were followed by friendly and personal invitations to pay over a subscription.

The following bits of experience were gathered from the recent interesting Annual Meeting of our Congregational sisters at New Haven, Conn.

Annual meetings are a great power. Many good workers are converted in them. It is desirable to move them from city to city.

It pays any society to take a great deal of pains for Branch meetings (corresponding to our Presbyterial meetings).

One lady systematically attempted to awaken an interest in others, who were indifferent to foreign missions, by carrying to them carefully culled selections from missionary periodicals.

Another subscribed for half a dozen copies of the woman's magazine and sent them personally directed.

In New Haven there is a children's meeting, held annually on fast day, when they always have a packed house.

One large society has a fund, begun by the gift of $1,000 from an individual member, for the purpose of paying the current expenses of that society.

CURRENT LITERATURE AND MISSIONS.

Rural Life in Russia, Lady Verney. *The Nineteenth Century*, January, 1887.

The Religion of Burmah. *London Quarterly Review*, January, 1887.

Blind Chinese Beggars Transformed into Missionary Scripture Readers, C. F. Gordon Cumming. *Sunday at Home*, January, 1887.

Emin Bey, Gordon's Lieutenant. *Littell's Living Age*, January 29, 1887.

Around The World on a Bicycle—Teheran, Thomas Stevens. *Outing*, February, 1887.

Mohammedanism in Central Africa, Joseph Thomson. *Eclectic*, February, 1887.

Politics in Japan, Rev. Edward A. Lawrence. *Andover Review*, Feb. 1887.

Some Hindu Devotees, as Photographed. *Sunday at Home*, January, 1887.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. S. C. PERKINS, Mrs. S. KNEASS, Mrs. C. E. MORRIS, and Mrs. C. N. THORPE.

Candidates will address Mrs. C. E. MORRIS.

Correspondence concerning special objects, Mrs. J. DE F. JUNKIN, and Miss M. D. PURVES.

Correspondence with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss S. W. DU BOIS; with Young People's and Children's Bands, Mrs. B. N. LEHMAN.

Treasurer, Mrs. JULIA M. FISHBURN.

All letters to be sent to 1334 Chestnut Street, Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

For notice of Annual Assembly, see page 74.

THE call to a week of prayer at the beginning of the new year was given earnestly and in faith, and we are assured in many a letter and by large praise-offerings that it was heard and heeded. While they were yet praying for an unsaved world a new blessing came to many a little waiting company of women and to many a Christian home.

In all the weeks to come we shall gratefully remember the days set apart for the service in our dear old Assembly Room. The attendance was large, the subjects varied and not all joyful, but the prevailing tone was one of joy in the Lord and in this service for Him, until, as the days wore on, the desire for a blessing on every part of our work and on the whole world, grew to a confident expectation in all hearts. When thanksgiving was the theme, we found the hour all too short to mention our special blessings; the wonderful fitness of the candidates who responded to the call for new missionaries, that we had with us again our Foreign Secretary, Mrs. Perkins, after months of illness, and that our President, Mrs. Schenck, would so soon return from her long sojourn in California. On the afternoon of Thursday, the great day of the feast, missionaries from India, Africa, Burmah and Japan were present with their words of hope and cheer — and when do they ever bring us any other? Perhaps the most touching thing was the message brought by Mrs. O'Kami, of Japan, from the Word of God which she learned to love in her far distant home. Pursuing here the difficult study of medicine in a foreign tongue, and a stranger still to most of us, she reminded us that when the Israelites entered the promised land they made an offering to the Lord for all His goodness to them, and then, in her own peculiar, gentle, wistful way, she bade every one of us "bring an offering to our God for the mercy and kindness without number of the past year."

MISSIONARY EXERCISES, No. 2: Board of Publication, 1334 Chestnut St., Philadelphia, Pa. Price, 30c., postage included.— Leaders of Missionary Bands will be glad to know that this long looked-for help in their work, prepared by the ladies of this Society, is now ready, and may be obtained by sending to the above address.

WE ARE most happy to call attention to our Treasurer's report for January, which shows a considerable increase over the same month last year, and makes our total receipts a little in advance of what they were this date a year ago. Several special gifts from individuals, as well as "Praise Offerings," made during the Week of Prayer, have helped to swell the amount.

PRESBYTERIAL TREASURERS will bear in mind the date fixed for closing our Treasurer's books for the Society's year, ***April 20.***

HELP FOR OUR WORKERS.

Question Book Series: Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, North American Indians, India, Africa and Persia, (50. cts. per set)	$0 05
Historical Sketches of the Missions of the Board of Foreign Missions. (Cloth, 75 cts.; paper, 60 cts.; postage, 7 cts)	
Foreign Missionary Catechism (25 cts. per dozen)	3
Sixteenth Annual Report	15
Suggestions Concerning Young Ladies' Mission Bands	5
Three Marys	5
Will You Lead in Prayer? (10 cts. per dozen)	1
Medical Mission Work	1
At Home and Abroad	1
Mrs. Pickett's Missionary Box, (12 cts. per dozen)	2
Giving Like a Little Child, per dozen	6
Why We Should Keep Up Our Auxiliaries, per dozen	10
Not For the Heathen, Merely, but for Christ, per dozen.	6
A Strange but True Story, per dozen	8
Bible Responses to Missionary Questions, 50 cts. per 100.	
Two Little Hindus (10 cts. per dozen)	1
Pitchers and Lamps (20 cts. per dozen)	2
Systematic Giving (20 cts per dozen)	2
Preparation for the Master's Work (10 cts per dozen)	1
Critical Hour of Mission Work (20 cts per doz)	2
Bringing the Ranks up to the Standard (15 cts per dozen)	2
The Wounded Lip (10 cts. per dozen)	1
The Society at Springtown (15 cts. per dozen)	2
The Coral Workers (10 cts. per dozen)	1
Unused Power in the Church	1
A Partnership	2
Lessons which the Heathen may Teach us	3
Woman's Medical Work in Foreign Missions	5
Under Orders (20 cents per doz)	2

Constitutions and other helps for organizing and carrying on the work, free on application, except stamps for postage.

Send orders for above publications to

WOMAN'S FOREIGN MISSIONARY SOCIETY,
1334 Chestnut St., Philadelphia. Pa.

NEW AUXILIARIES.

San José Presbytery, Livermore.
Sacramento Presbytery, Fresno, Modesto, Chico, Tremont.
Benicia Presbytery, Mendocino, Healdsburg.
Zanesville Presbytery, Granville
Baltimore Presbytery, Baltimore, First Ch.
Redstone Presbytery, Greensboro'.
New Castle Presbytery, Wilmington. Rodney St. Ch.
Washington City Presbytery, Sixth Ch.
Lackawanna Presbytery, Waymart.

NEW BANDS.

New Jersey, Metuchen, Little Gleaners.
" " In His Name.
" Princeton, Boy's.
Penna. Harrisburg, First Ch. Cheerful Girls.
" Philadelphia, Green Hill Ch. Band.
" Pittsburg, Bellefield, Busy Bees.
" " East Liberty, Earnest Workers.
" " " " Kumler, Pansies.
" Prompton, Lilies of the Valley.
" Waymart, Young Conquerors.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with Missionaries in Africa, Mrs. S. H. Perry; in China and Japan, Mrs. H. F. Waite; in Persia, Mrs. N. B. Judd; in Mexico, South America, Syria and Siam, Mrs. Arthur Wheeler; in India and among the North American Indians, Miss Halsey; concerning Special Objects, Mrs. N. W. Campbell; with Auxiliaries and concerning Organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

Our Annual Meeting Notice will be found on page 74.

Already there are signs of preparation for this great yearly gathering. Records are reviewed that the work of the year may be summed up, the secretaries and treasurers throughout the Northwest are gathering data for reports, or comparing receipts and collecting dues, that everything may be ready and the treasury full, so that having early sent in our thank-offerings and gifts, we may come before God with thanksgiving and praise for His mercies, and what He has enabled us to do in His Name.

Each secretary and treasurer will note the little leaflet sent out with the blanks, to *read it carefully and follow its directions.* The Presbyterial officers will please remember the rule, that their tabulated reports must be sent to Room 48, McCormick Block, by April 10th. We repeat a former request, that, with these reports, we need the correct names of all Presbyterial officers, with post office address, as well as the address of the Corresponding Secretary of each Society and Band.

Will new Societies please remember to report their organization, giving the names of officers to the Secretary of their Presbyterial Society.

Dec. 10th, Tabriz, Persia. Arrived in safety at 3 P. M. Six miles out we were met by two carriages full and horsemen — lovely welcome — Miss Jewett's beautiful room and a pile of letters waiting for us. So glad, so grateful! *Mrs. Annie Rhea Wilson.*

A business note from Rev. C. M. Fisher, Osaka, Japan, tells of a "sunbeam of a little daughter which now gladdens our home," given to them Oct. 6th.

Mrs. Jennie Anderson Laughlin, of Wei Hien, China, out on one of her tours, gives the following incident: "At another place an old woman who had been persecuting her son because he was a Christian, came to see me and brought a present of ten eggs, and would make me go to her house. I did, and had a very pleasant visit The daughters-in-law were very fine looking young women. I had a bowl of gruel with the old lady while we talked, and enjoyed it. I was cold and it made me warm and comfortable, so I did not mind that the bowl was *very* dirty.

New Auxiliaries.

Cambridge, Wis., Young Ladies' Society.
Diana, Dakota.
Fergus Falls, Minn., "The King's Builders."
Ree Heights, Dakota, Olive Branch Mission Band.
Rochester, Ind., Do-What-We-Can Band.
St. Croix Falls, Wis.
Volga, Dakota, reorganized.

Women's Board of Foreign Missions of the Presb. Church,

No. 20 North Washington Square, New York City.

A half-hour meeting for prayer and the reading of missionary letters is held at the Rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July and August.

See Notice of Annual Meeting, p. 74.

The Committee appointed to consider the place of our annual meeting recommend that invitations for the following year shall be presented at each meeting and acted upon before the meeting adjourns. Their recommendation has met with earnest approval, and it is hoped this plan will be inaugurated at our coming meeting in Geneva.

Much desire has been expressed during the last few years for a thoroughly good collection of hymns, specially adapted for use in missionary meetings. The Publication Committee of our Board are considering the project of compiling such a collection (with music.) They will be very glad if any interested in this matter will send to Mrs. Wm. B. Waller, New Rochelle, N. Y., the words of any hymns that seem to them desirable for this purpose, but which are not found in the general collections.

Correct lists of the publications of our Board may be had free of charge, postage excepted, on application at 20 North Washington Square.

Remember that our books close April 1st. If our auxiliaries will forward their money as

early in March as possible, our Treasurers will be duly obliged.

COPIES of Dr. Niles's journal of her journey up the West River, a partial account of which is given in our February magazine, may be had on application to the Bureau of Exchange, No. 20 North Washington Square, New York.

OUR Society is making an effort to collect a missionary library at the headquarters in Washington Square, the books to be for the use of our auxiliaries. For this purpose an appeal is made for money, or for books giving information concerning missionary work, or, which will help create an interest therein. Address, Mrs. R. R. Booth, 20 North Washington Square.

MISS MONTGOMERY, Hamadan, December 9th, gives news of her safe arrival at home, and removal to the new house, without windows, doors or stairways, but still "home." Miss Charlotte Montgomery, writing on the same day, speaks of the hearty welcome of the people, and the throngs that came to congratulate them on their entrance into the new house. But two rooms were ready, and *on the floor of these ninety-five women at one time were seated.*

MISS BALL is delighted with her work among the Senecas. She writes, December 29th, that she has more applications for pupils than she can accommodate, and says the Indians seem so intensely grateful for any disinterested effort on their behalf.

MISS HAMMOND, Guatemala, December 18th, had returned with Miss Ottaway from a short vacation visit to Antigua, and was then preparing for the Christmas celebration at the school.

LETTERS have also been reeeived from Miss Reade, Tokyo, Dec. 10th; Miss Youngman, Tokyo, Dec. 7th and 20th; Miss Ottaway, Guatemala, Jan. 4th.

NEW AUXILIARY.

The "Cheerful Givers," Band, Governeur, N. Y.

Woman's Presb. Foreign Missionary Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Indian Territory, Miss M. C. EDDY, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. PAGE, P. O. Drawer 1657, Cohoes, N. Y.

See notice of Annual Meeting, page 75.

NOTHING will tend to enhance the effectiveness of this Meeting more than prompt and full reports from all the Auxiliaries and Bands. The blanks for reports will be distributed in March. They should all be filled out and returned so as to be in the hands of the Corresponding Secretaries, Mrs. McClure and Mrs. Page, by April 1st. Will each Secretary of Auxiliary or Band who fills out one of these blanks, please examine last year's printed Annual Report, and note any mistakes in names, initial letters, etc. And then will she please remember that proper names are the hardest possible words to *guess* when illegibly written, and try to write every letter so it could not be mistaken if standing by itself. One who has never attempted it can have no conception of the difficulty experienced in printing accurately the list of names in one of these Annual Reports; it seems as if mistakes were inevitable, but care and patient effort will reduce the number. And please do not omit to answer any of the questions, even if the answer has to be: "I do not know."

In quite a number of the reports received last year the answer to the question: "Meetings held, and when?" was, "None." It is to be hoped there will be no such answers this year. There may have been a time when there was some excuse for not sustaining women's meetings in small congregations, or in places where the families are widely scattered, (though these are not the places where they report no meeting held), but that time has gone by. It might be said there were no aids or helps in conducting such meetings, no knowledge of the work, or interest in it, and the few who cared for such things had no means to make the meeting attractive to the majority who did not care. But that cannot be said now. One woman can, with the many and varied helps now available, sustain the interest of a meeting half or three-quarters of an hour long every month. The reading aloud of this Magazine in the Church Sewing Society would be a profitable exercise, and suggest topics of conversation much more edifying than some which are now introduced. But there should be, in every church, a distinctively missionary prayer-meeting, held by

women, in which selections from this Magazine, from The Church at Home and Abroad, from the Home Mission Monthly, and from such publications as are now being issued constantly on the subject of Missions could be read. Dr. Pierson's book: "The Crisis of Missions," could be read chapter by chapter at consecutive meetings with great profit. It ought to be in the hands or every worker, especially among young people. The chapters on China read at the February meeting of a Young Ladies' Mission Band proved more successful in stimulating interest, calling out discussion, and awakening enthusiasm than anything the leader had before attempted. Your Corresponding Secretaries are always glad to receive applications for help from those who are endeavoring to sustain such meetings; there is a Committee on Visitation who will personally afford you aid in starting such a meeting, and your District Secretaries will supply you with missionary letters, leaflets, or something of interest for each monthly meeting, if you apply to them.

THE ANNUAL REPORT of the Girls' School at Teheran, Persia, for 1886, is received, and can be had either of Mrs. Curtis, or Miss Eddy. It gives an interesting narrative of the year's patient seed-sowing, and should be read by every Society and Band.

ANOTHER letter from Mrs. Ramsay describes the generous Christmas dinner enjoyed by the children in the Mission School at Wewoka, Ind. Ter., through the liberal gift of the Band of Cheerful Givers, of the First Presbyterian Church, Troy. The bill of fare, as given in the letter, sounds decidedly a like New England Thanksgiving dinner, and the whole occasion must have been an effective object lesson of Christmas love and good will to our little *Seminole brothers* and *sisters*.

HAVE you read the article on Hainan in the February number of this Magazine? It adds to the stock of information we are gathering about our new field.

And the map of China in The Church at Home and Abroad is an excellent one to enlarge with colors on muslin for your Mission Band, showing the island of Hainan, and its relative size and position.

NEW AUXILIARY.
Mineville, Essex Co., N. Y.

Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST LOUIS, MISSOURI.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 OLIVE St.; Miss AGNES H. FENBY, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. MARKS, 1107 Olive St.

Treasurer: Mrs. EDMUND T. ALLEN, 2805 Russel Ave.

See Annual Meeting Notice, page 75.

THE Board of the Southwest is a society of volunteer workers, consisting of lady members of the Presbyterian Church. The membership fee is $1 annually, or $25 for a life membership. Our auxiliaries often constitute one of their own number a life member of the S. W. B. by sending to its treasury $25 with a notice to that effect. These fees are used, and it is necessary to use them, for the current expenses of the Board. These are managed with painstaking care and most rigid economy, and are almost entirely for printing, stationery, postage and public meetings. No outsider can realize to what extent the Board is called upon to act as a centre in diffusing information and arousing to action the dormant powers and sense of responsibility of the Presbyterian women of the Southwest. And is it not just as much true missionary effort to add to the number of workers in this way, as it is to pass the money collected for missionary purposes by those already enlisted? Let every Presbyterian lady, at least of the city of St. Louis, be an active co-operator in this work by paying her membership fee into the treasury of the Board.

IN MAKING reports of any kind, please be especially careful to write all names distinctly. If every letter is not plainly formed, awkward mistakes in print are sure to follow, as there is nothing in the context to aid a stranger to a person whose name is written, in deciding what letter an indistinct scratch is intended to represent.

THE BOARD has voted to assume the charge of a day-school in Bangkok, Siam, at present presided over by Miss Edna Cole. Expense of the school $150 per year.

NEW AUXILIARIES.

Platte Presbytery, Avalon, Mo.
Platte Presbytery, Breckenridge, Mo.
Platte Presbytery, Albany, Mo., Busy Bees.
Neosho Presbytery, Fort Scott, Kansas, The Pearl Gatherers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Jan. 1, 1887.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, 25; Gallipolis, 50, praise off., 75.00

BALTIMORE.—Baltimore, 1st, Mrs. Spence, 50; 2d Ch., 34; Ellicott City, 112, Rose of Sharon Bd., 30, S. S., 4.30; Hagerstown, 15, Mrs. James, 10; Taneytown, 50, Bd., 4, 309.30

BUTLER.—New Salem, S. S., 3.82; Pleasant Valley, 12, 15.82

CARLISLE.—Chambersburg, Falling Spring Ch., 70.75; Gettysburg, Miss McPherson, 25; Harrisburg, 1st., 130, Macedonian Bd., 300, S. S., senior dep't, 40.95; Harrisburg, Pine St., 190; Monaghan, 9; Big Spring, 25; Shippensburg, 50.68, 841.38

CHESTER.—Coatesville, 25; Honeybrook, 100; Media, 36.44, Matilda F. Bishop Bd., Yarnall Chapel, 7.18; New London, 10.20; Oxford, 1st, 100; West Chester, 190; *Thank. off.*, Atglen, 11; Avondale, 23.10; Berwyn, 9.10; Bryn Mawr, 75; Chester, 3d, 15.06; Christiana, 11.50; Coatesville, 42.77, Labor of Love Bd., 10; Darby, 42.21, Sunbeam Bd., 10; Fagg's Manor, 8; Forks of Brandywine, 58; Great Valley, 74; Honeybrook, 25; Kennett Sq., 3; Marple, 43.36; New London, 14.45; Oxford, 1st, 26; Phœnixville, 20; Toughkenamon, 5.32; Unionville, a member, 1; Upper Octorara, 13.50, Excelsior Bd., 6.25; Wayne, 30.25; W. Chester, 16.60, 1,063.29

CHILLICOTHE.—Chillicothe, 1st, (129.50, praise off.,) 154.50; Chillicothe, 3d, 6.85; Concord, 7; Hillsboro, (praise off., 17.50,) 36.50; North Fork, 4.25; Pisgah, 6.50; Wash'n C. H., 1,95, Y. P. B., 2; Wilmington, 3, 222.55

CINCINNATI.—Avondale, 67.46; Cleves and Berea, 30; Cincinnati, 3d, 50; 6th, 67.30; 7th, 77.87; Mt. Auburn, Willing Workers, 95; Sabbath Day Soc., 26.52; Walnut Hills, 61; Westminster, 20, Mrs. James' Bd., 10; Delhi, 5; Glendale, 35; Madisonville, 2.75; Wyoming, 30.85, Pres. Soc., praise off., 479.28, 1,058.03

CLARION.—Clarion, Shining Lights. 5.00

CLEVELAND.—Cleveland, 1st, 96.05, Girls' Soc., 100, S. S., senior dep't, 50, Calvary Chapel S. S., 50, Primary S. S., 53.84; 2d Ch., Handy Bd., 50; Euclid Ave., 50; *Praise off.*: Cleveland, 1st, 246; 2d, 202.75; Euclid Ave., 22.50; Case Ave., 145; North 12.55; Woodland Ave., 53.22; miscellaneous, 28.93, (710.95), 1,165.84

DAYTON.—Dayton 1st, Y. L. B., 25; Greenville, 10, S. S., 8; New Jersey, 6; Piqua, 28.25, S. S., 35; Springfield, 1st, 70.30, Madge C. King, dec'd, 25; 2d, 70, S. S., 95; Troy, 25, Y. P. Soc., 37.50, 435.05

ELIZABETH.—Elizabeth, F. M. Assoc., 100; Elizabethport, Cheerful Givers, 25; Metuchen, 31.44; Plainfield, Assoc., 143.06; Crescent Ave. S. S., 50; Springfield, S. S., 16.87; Westfield, 37.50, 403.87

KITTANNING.—Jacksonville, S. S., 58.30

LACKAWANNA.—Coalville, Bright Lights, 5.75; Honesdale, 43; Kingston, Torch Bearers, 35; Moosic S. S., Nassau Bd., 86.15; Plymouth, 32; Scranton, 1st, 75, Juv. Assoc., 125; Scranton, 2d, 218.06; Washburn St., 17,60, Gleaners, 15.75, Kefr Shima Bd., 10.75; Towanda, 50; Troy, 20, Birthday Bd., 5.60; Tunkhannock, Bd., 34; W. Pittston 82.36, Willing Workers, 17; Wilkesbarre, 1st, 100, Y. L. B., 20; Wilkesbarre, Mem. S. S., 1.75, Whosoever-Will Bd., 30; Wilkesbarre District, Bands, 11.81, 1,036.58

LEHIGH.—Catasauqua, Bridge St., Bd., 10; Easton, Brainerd, 55.50; Mauch Chunk, S. S., 72; Pottsville, 1st, 55; Reading, Washington St., 4.85; Summit Hill, 20, 217.35

MARION.—Marion, 20.75; Marysville, 21, 41.75

MORRIS AND ORANGE.—Madison, 21, Bd., 8.18; S. Orange, 50, 79.18

NEW BRUNSWICK.—Amwell, United, 1st, 12; Amwell, 2d, 16.80; Flemington, 92.58, Gleaners, 60; Pennington, S. S., 40, Anna Foster Bd., 40; Trenton, 1st, 200, Golden Hour Circle, 30; 4th, 110; Prospect St., 61, Girls' Bd., 45, 707.38

NEW CASTLE.—Cool Spring, 18; Dover, 66, Childrens' Bd., 15; Forest, 39.90; Glasgow, 12; Head of Christiana, 18; Lewes, 5.35; Manokin, 11; Newark, 1st, 30; Pitts Creek, 40, Pocomoke Bd., 1.45, Rose Bud Bd., 5.25; Port Penn, 10.65, Laharee Bd., 5; Wilmington, Hanover, 28.80, Busy Gleaners, 50; West Ch., Happy Workers, 15, Pres. Soc., hal., 7,52, 378.92

NEWTON.—Belvidere, 1st, 40, Primary Class, 28; 2d, 28.65; Danville, 8.80; Hackettstown, 12.70; Phillipsburg, 1st, 39; Westminster, 10; Stewartsville, 25; Stillwater, 17; Washington, 50, 259.15

NORTH PACIFIC BRANCH.—Lewiston, 8.25; Union, Mrs. Eakins' Class, 10.62, 18.87

PHILADELPHIA.—Bethany, 11.15, S. S. 224.26; Calvary, Humphrey Bd., 50, Star of Bethlehem Bd., 25; Clinton St., Immanuel, 14.50; 1st Ch., 101; Lombard St., Central, S. S., 15; 2d Ch., Star of the East Bd., 25; South, Y. L. B., 16.25, Cheerful Givers, 10; Southwestern, Mizpah Bd., 80; Tabernacle, 100, Boys' Bd., 25; Tabor, 30; 10th Ch., 213, Y. L. B., 22.60; Walnut St., Inf. Sch., 10, M. H. Dunton Bd., 63; West Spruce St., 472.50, Perseverance Bd., 44.18; Mrs. W. E. Schenck, 50, 1,602.44

PHILADELPHIA CENTRAL.—Arch St., Mizpah Bd,, 25, S. S., 80; Bethesda, Anna M. Eva Bd., 30; Bethlehem, 65; Cohocksink, 31.50, Crusaders, 13, Messengers of Light, 71; Kensington, 1st, 39; Johnstone, 250; Mantua, Berean Band, 7.50; King's Messengers, 22.70, Little Stars, 10; Memorial, 20; North, 100, B. L. Agnew Bd., 50; N. L., 1st Ch., 85; Olivet, 50, Olivet Graham Bd., 9, Jesus' Little Lambs, 20; Temple, Temple Workers, 75, Grace Bd., 14; West Arch St., (thank off., 129,) 229, 1,297.70

PORTSMOUTH.—Portsmouth, 1st., 40, Y. L. B., 4.55, Little Sowers, 86 cts.; 2d Ch., 35.10, 80.51

ST. CLAIRSVILLE.—Bellaire, 2d, 15; Beulah, 5; Cadiz, 86; Caldwell, Busy Bees, 15; Cambridge, Noyes Bd., 20.65; Concord, 27; Crabapple, 20, Mission Gleaners, 34.82; Kirkwood, 13.60; Martin's Ferry, 53; Mt. Pleasant, 17.70, Little Gleaners, 5.07; Nottingham, 41.20, S. S., 6.40; St. Clairsville, 50, 400.44

SHENANGO.—Clarksville, 29; Leesburg, 15; Little Beaver, 15; Mt. Pleasant, 30; Neshannock, 25.50; New Castle, 1st Ch., 13; 2d Ch., 25.01, S. S., 21.59; North Sewickley, 5; Rich Hill, 28.25, Daylight Workers, 5; Slippery Rock, 15; Westfield, 11.02; West Middlesex, 15.01; Mrs. Jessie B. Hamilton, 25, 278.38

WASHINGTON.—Burgettstown, 5, Golden Chain Bd., 30; Claysville, 50, Aftermath Circle, 10; Cross Creek, 50; Cove, 12; East Buffalo, Y. L. B., 1.60; Hookstown, 5; Mt. Olivet, 7; Pigeon Creek, Y. L. B., 56.46; Upper Buffalo, 62.50; Washington, 106.24, Sewing Society, 125, Cornes Bd., 25, June Rosebuds, 84.68; 2d, Class of Boys, 5; Wellsburg, 11.90, Mackey Bd., 4; West Alexander, 75, "One of 20," 100, Legacy Mrs. Sutherland, 100, Legacy, Miss Sihhie Lawson, 100; Wheeling, 1st, 155.50, Sydney Ott Bd., 21.31, Laughlin Bd., 25, Cherith Bd., 20, Mrs. J. N. Vance, 1,000, 2,248.19

WASHINGTON CITY.—Falls Ch., 46; 1st, S. S., 40; Eastern Ch., 2.20; Gurley Chapel, 22.65, M. Camphell Bd., 4; Metropolitan, 15, Mateer Bd., 10; New York Ave., 18, C. B. Walker's Class, 25, Youth's Soc., 160; North Ch., 7.50; West'n Ch., 25; West St., 15; Westminster, Band, 20.50, 350.85

WESTMINSTER.—Bellevue, 50; Lancaster, 75, Band, 35.50; Leacock, Williamstown Bd., 15; New Harmony, 28; Slate Ridge, 30; Slateville, 30, 265.50

WOOSTER.—Orrville, 10; Savannah, 15, Pearl Seekers. 15; Wooster, 1st, Y. L. B., 30, Wayside Workers, 21; Westminster, (praise off. 52,) 84.20, Miss Johnston, (praise off. 10,) 45, 220.20

ZANESVILLE.—Chandlersville, 5.57; Coshocton, 11.17; Dresden, 3.14, Mercy Drops, 65; Duncan's Falls, 10; Granville, 15.40; Jersey, 13; High Hill, Mrs. Julia A. Lyons, dec'd, 50; Keen, 3; Jefferson, 5; Martinsburg. Y. L. B., 3.90; Mt. Vernon, 38.07; Muskingum, 18.50; New Concord, 23.32; Norwich, 4.68; Pataskala, 13; Rendville, 3.04; Roseville, 7.50; Utica, 14.03; Zanesville, 1st, 10, Mrs. Culhertson, 40, Miss M. Robertson, 15, Y. L. B., 5; Putnam, 8.93, Y. L. B., 10, Coral Workers, 10; 2d, 62.45. Y. L. B., 20, 488.70

MISCELLANEOUS.—Brooklyn, N. Y., Mrs. W. A. Holliday,

50; Camden, S. C., Mr. J. T. Brown, 1, Blondel, Loma and Joe Brown, Christmas offering, 5; Downington, Pa., Mrs. E. J. Tutton, 25; Germantown, Phila., Mrs. Clement B. Penrose, 50; Newport, N. H., Mrs. M. M. McCann, 2.40; Orange, N. J., Orphan Home box, 4.48; Passadena, Cal., Friends, Christmas offering, 20; Raymond, Ia., Mrs. R. Douglass, same, 2.55; Rahway, N. J., Mrs. Sarah E. Lewis, 30; Interest on Lapsley Legacy, 50, 240.43

Total for January, 1887, $15,812.65
Total from May 1, 1886, $44,364.11

Mrs. Julia M. Fishburn, *Treas.*,
Feb. 1, 1887. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Jan. 20th, 1887.

Alton.—Alton, 7.05; Butler, 3.50; Carlinville, 42.50; Carlyle, 50 cts.; Carrollton, 16.45; Chester, 1; E. St. Louis, 2; Edwardsville, 50 cts.; Jerseyville, 50cts.; Hillsboro, 40 cts., Band, 10; Litchfield, 80 cts.; Nokomis, 30 cts.; Plainview, 40 cts.; Reno, 15.50; Sparta, 30.96; Trenton, 1; Waveland, 12, 145,36

Bellefontaine.—Bellefontaine, 25; Forest, 8.20; Kenton, 10; Marseilles, 30, S. S., 5, Band, 1; Urbana, 50, Pr. off., 13.90, 143.10

Bloomington.—Bloomington, 2d. Y. P. M. S., 50, Little Lights, 2, Helpful Hands, 15; Farmer City, 2.87; Gilman, 13, Mr. and Mrs. Joseph Armstrong, 1; Mackinaw, 13; Normal S. S., 8.20, 105.07

Cairo.—Bridgeport, 5; Cairo, 10; Carbondale, 1; Carmi, 3, Band, 6; Du Quoin, Pearl Divers, 13; Enfield, 45cts.; Golconda, Eva and Niel Hoch, 1.33; Nashville, 1.50; Salem, 1.50; Shawneetown, 5; Sumner, 63 cts.; Tamaroa, 2, 50.41

Cedar Rapids.—Anamosa, S. S. B., 3; Blairstown, 3.45; Cedar Rapids, 1st, 25; Marion, 10.28, 41.73

Central Dakota.—Huron, 11.03

Chicago.—Austin, Band, 9.71; Chicago, Anon., 1; widow's mite, 1; 1st, 51; 2d, 51.20, S. S. 58; Burr Mission, 10; 3d, 100, Seed Sowers, 10, Miss Alice M. Lindsley, 5, Mrs. H. M. Severance, 5, Anti-Slang Soc., 1; 4th, 216; Howe St. Mission, 2, Ladies' Bible Cl., 13.24, Mothers' Mite Society, 7.83; 6th, W. B. Jacobs, 5, Miss J's S. S. Cl., 5, Niel McMillan, 22 cts., Anti-Slang Soc., 2; Ch. of the Covenant, 5.39; 41st St. Ch., 60.53, S. S., 22; Evanston, 90, Helen L. Cragin, 10; Highland Park, S. S., 10; Hinsdale, Mrs. E. C. Linsley, 2; Hyde Park, Busy Bees, 10; Joliet, Central Ch., 10.23, Deane, Y. P. S., 2.97, S. S. 13; 1st, 38.46, S. S. 22.54; Kankakee, 8.15; Lake Forest, 76.60, Y. P. S., 10.30; Normal Park, Mrs. Mary A. Walker, 3; Peotone, 16.35, S.S., 10, 975.72

Council Bluffs.—Atlantic, 14.20; Bedford, 3, S. S., 5; Carson, Band, 10; Clarinda, 25; Corning, 12.50; Council Bluffs, 7.85; Emerson, 5; Essex, 1.75, S. S., 1.50; Greenfield, Band, 5; Griswold, 5; Malvern, S. S., 6.93; Menlo, 3.50; Red Oak, 15.78; Shelby, 10; Shenandoah, 13.50; Sidney, 10, S. S., 6, 161.61

Dayton.—Oxford, Western F. Sem., U. M. S., 51.23; by sale of A Brief Record, 16, 67.23

Des Moines.—Adel, 12.50; Albia, 10; Chariton, 5; Des Moines, Central, 37.50, S. S. 56.47; East Des Moines, 6.25; Indianola, 6 25; Knoxville, 7; Newton, 33, S. S., 26.71; Russell, 3; Unionville, 2.10; Winterset, 25, 230.78

Detroit.—Detroit, Westminster Ch., Ladies' Union, 50; Ft. St. Ch., S. S., 160; Milford, Sunbeams, 25; Northville, Th. off., 16.15; Pontiac, 40.38; Ypsilanti, Th. off., 50, 341.53

Dubuque.—Dubuque, 38, Miss M. A. Pollock, 30.05; Hazleton, S. S., 3.20; Hopkinton, 7.50, Boys' Band, 75cts.; Independence, 32.22; Jesup, 1.32; Manchester, 7; Nugent, 3; Pine Creek, 15; West Union, 5, 143.04

Fargo.—Jamestown, 1st, S. S., 7.66

Ft. Wayne.—Elkhart, 28.74, S. S. M. S., 25; Ft. Wayne, 2d, 67, Mrs. D. B. Wells' Cl., 12.50; 3d, 25; Goshen, 40; Huntington, 10.88, Y. L. B., 23.78; Kendallville, 20.83, S. S. M. S., 24,36, 277.09

Freeport.—Freeport, 1st, 25; Winnebago, Band, 3, 28.00

Huron.—Harvest, Th. off., 136.21; Elmore, 6; Fostoria, 24.68; Fremont, 16; Norwalk, 11.68; Sandusky, 12; Tiffin, 16.66, 223.23

Indianapolis.—Franklin, 37.50; Greencastle, Th. off., in mem. of Myra Jewett Jennings, who organized the society 50 years ago, 25; Indianapolis, 1st, 100, 162.50

Iowa.—Fairfield, 27.75; Mediapolis, S. S. M. B., 31.29, 59.04

Iowa City.—Davenport, 1st, 12.50; Iowa City, 12.72, S. S., 5; Malcom, 5; Muscatine, 30; Scott Ch., 2.33; Tipton, 5; Washington, 22.83; West Liberty, 28.12, 123.50

La Crosse.—Merrillon, Mrs. E. Purnell, 5.00

Lake Superior.—Ishpeming, 13.50; Marinette, 20.25; Marquette, 43.66, H. M., 43.66; Menominee, 10.23, Y. L S., H. M., 73.53, 204.83

Lima.—Columbus Grove, 4; Wapakoneta, S. S., 4, 8.00

Logansport.—Logansport, Broadway Ch., Mrs. I. N. Crawford, 5.00

Mattoon.—Charleston, 9; Kansas, 50 cts., Neoga, 6; Pana, 5, Willing Workers, 25; Prairie Home, 6; Taylorville, S. S., 5; Tuscola, 9.54, Y. L. B., 9.25; Vandalia, 14.50; Misc., 57 cts., 90.36

Maumee.—Bowling Green, Willing Workers, 4.90; Toledo, 1st, Livingstone Band, 14.70; 1st, 3d and Westminster Churches, 41; Westminster Ch., Y. L. M. S., 25; West Unity, 28.42, 114.02

Milwaukee.—Manitowoc, Mrs. G. W. Burnet and Class, 5; Milwaukee, Calvary Ch., 35, 1st, Wis. Vol., 37; Ottawa, 1.50, 78.50

Montana.—Bozeman, 5; Helena, 44, 49.00

New Albany.—Bedford, 3.50; Charlestown, 15; Hanover, 5.20; Jeffersonville, 13.50, Progressive Pilgrims, 25; Madison, 1st, 12.50, Y. L. B., 12.50; 2d, 15, Thank Off., 2; New Albany, 54.50; 1st, S. S., 50; 3d, 18.25; Sharon Hill, Helpers, 3; Vernon, 13.25, 243.20

Omaha.—Bellevue, 3.14; Fremont, S. S., 29; Omaha, Castellar St. Ch., 4.20, Band, 1.25; 2d, 124.54, Mr. W. N. McCandlish, 25, 187.13

Ottawa.—Mendota, 30, Mrs. Mary Burnside Hayslip, 25, Friends, 30; Plato, Cheerful Workers, 10.50, 95.50

Pembina.—Bathgate, Y. L. C. O. Band, 2.64

Peoria.—Canton, Praise Off., 60.03; Delavan, 10.48, S. S., 5.07; Elmira, 7.50, S. S., 13.75; French Grove, S. S., 3; Galesburg, 29, Pearl Seekers, 23; Green Valley, 6.25, Rural Gleaners, 7.20; Lewistown, 38.87, Band, 5; Oneida, S. S., 5.45, Band, 8.05; Peoria, 17.45, Little Lights, 3.50, E. R. Edwards' Bd., 31,21; 2d, 15, Light Bearers, 3.75; Grace Ch., 11.50, Christian Band, 8.50; Calvary Ch., 6.25, Rays of Light, 10; Princeville, 33, S. S., 3, 365.81

Pueblo.—Colorado Springs, 200; South Pueblo, Mesa Ch., 3.75, two members, 10, Mrs. W. L. Graham, 25; Trinidad, S. S. M. B., 35, 273.75

Red River.—Hallock, 5.85

Rock River.—Edgington, 20; Rock Island, Broadway Ch., S. S., 22.20; Sterling, 14.80, 57.10

Saginaw.—Lapeer, S. S., 100.00

St. Paul.—Minneapolis, 71.40; Andrew Ch., 12; Highland Park Ch., 15; 5th, 3, Mrs. Daniel Rice, 50; Bethlehem Ch., 27.30; Westminster Ch., 44.10, Y. L. S., 30; St. Cloud, 9, S. S., 25; St. Paul, Central Ch., Boys' Band, 25, Little Flock, 33; Dayton Ave. Ch., 136.56, S. S., 27; White Bear Lake, 9.63, 517.99

Schuyler.—Mt. Sterling, 25; Sciota, Mrs. Jane M. Painter, 20, 45.00

Southern Dakota.—Kimball, 5.00

SPRINGFIELD.—Jacksonville, Portuguese Ch., 20; State St. Ch., 26.25, Y. P. S., 25, S. S., 25, Westminster Ch., 6.85; Lincoln, 10.40; North Sangamon, 13.08· Petersburg, 6 35: Band, 19.79; Springfield, 2d, S. S., 50; Virginia, 7.15, 209.87

VINCENNES.—Evansville, Grace Ch., Busy Bees, 15; Walnut St. Ch., 55; Petersburgh, 8, Band, 5; Terre Haute, Moffat St. Ch. 6.25; Vincennes, 4.95; Washington, 2d, 20, 114.20

WINNEBAGO.—Neenah, W. C. Assoc., 66; Omro, 7.25, Willing Workers, 7.75, 81.00

WINONA.—Fremont, 17.00

MEMORIAL.—By sale of A Brief Record, 2.40

MISCELLANEOUS.—K. R. W., 10; Interest on Med. Fund, 73.50; Thank Off., 5; Sale of Mittens, 1.75; Sale of Photographs, 1.50; Bogota, S. A. Pres. Ch., 5; Lizzie G., 10; W. Unity, O., for Report, 1; Campbell Park Ch., Chicago, Int. sub., 1; Sale of Leaflets, 36,47; For pub. of letter, 1, 146.22

Total for month,	$6,322.00
Previously acknowledged,	24,309.02
From April, 20, '86, to Jan. 20, '87,	$30,631.02

Mrs. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

CHICAGO, Nov. 20, 1886.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, from January 1st, to February 1st, 1887.

BINGHAMTON.—Binghamton, 1st, 87.50; North, 10; Cortland, 56.13, Christmas Offering, 12, S. S., 23.47; Whitney's Point, 15, 204.10

BROOKLYN.—A Lady, 5, (erroneously stated in letter as 10,) 5.00

BUFFALO.—Buffalo, Bethany, 10.81; Central, 50, Thank Offering, 53.45; Lafayette St., 31.15; North, 73.66; Dunkirk, Steady Streams, 25, Y. P. Bd., special, 30; Fredonia, The Workers, 50; Jamestown, 16, S. S., 7.50; Springville, 13; Westfield, 20, 380.57

CAYUGA.—Auburn, Mrs. T. M. Pomeroy, 60; Ithaca, Do-what-we-can Bd., 138.96; Port Byron, 54, 252.96

EBENEZER, KY.—Ashland, 30; Frankfort, 34.28; Greenup, 2.60; Mt. Sterling, 6.34, 73.22

GENESEE.—Attica, Mission Band, 25.00

GENESEE VALLEY.—Bradford, Pa., 50, Y. L. S., 10, S. S., Birthday Box, 20· Olean, Y. L. S., 15; Portville, Y. L. S., 50; Presbyterial Society, 23.15, 168.15

GENEVA.—Canandaigua, Persia Band, 25; Clifton Springs, Miss Hawley, 2; Geneva, North, Y. L. S., 45; Penn Yan, 50, New Year Offering from 12 ladies, 100, 222.00

HUDSON.—Goshen, Ready Workers, 8.50, Boys' Bd., 3.05; Nyack, S. S., 12; Port Jervis, 25, 48.55

LONG ISLAND.—Bridgehampton, 16; Southampton, 66.75, 82.75

LYONS.—Clyde, 10; Palmyra, 24; Red Creek, 16, 50.00

MORRIS AND ORANGE, N. J.—Morristown, South, 150.00

NEW YORK.—Brick, 104.40; Fifth Ave., 1,165; Fourth, Silver Link, 90, Pansy Band, 25; Harlem, Helping Hand Bd., 50; Madison Ave., 211.69; Madison Sq., 128; Scotch, 50; University Pl., A Friend, 400; Washington Heights, 25; West 23d St., 25, 2,274.09

NORTH RIVER.—Amenia, Smithfield Ch., S. S. Bd., 25; Cornwall-on-Hudson, Y. P. S., 7; Freedom Plains, 8.88, S. S. Miss. Soc., 12.89; Highland Falls, 3.20; New Hamburg, 20; Poughkeepsie, Mrs. J. P. Wickes, 100; Rondout, 6.92, 183.89

ROCHESTER.—Groveland, Mrs. M. A. McKenzie, 12.41

STEUBEN.—Arkport, 6, Mission Bd., 1.60; Bath, 40; Elk Creek, 2.60; Hornellsville, 44.50, 94.70

UTICA.—Little Falls, Glad Tidings Bd., 25.10; New York Mills, S. S., through Band of Faithful Workers, 18.50; Utica, Bethany, a member of Aux. Soc., 35; 1st, 125; Memorial, 20; Westminster, 15, Brown Miss. Bd., 30; Utica Branch, a Friend, 5, 273.60

WESTCHESTER.—Mahopac Falls, 25; Sing Sing, 62.50; South Salem, 41.24; Yonkers, Westminster, 25, 153.74

MISCELLANEOUS.—A Friend, 3; Birthday Mite Box for 1886, 3.24; Concord, N. C., White Hall Seminary, 15; Envelopes, 1.24; Leaflets, 12.89; Mite Boxes, 75 cts., 36.12

Total,	$4,690.85
Total receipts from April 1st, 1886,	$23,773.63

Note.—Error in December: Brooklyn Presb., Brooklyn, 1st, should read 19.77, instead of 19.75.

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Square, N. Y. City.

Mrs. J. A. WELCH, *Assist. Treas.*,
34 West 17th St., N. Y. City.

The ladies of Grace Church, Oswego, N. Y., have sent a box, valued at $65, to Sidon Seminary, Syria.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from Dec. 13th, 1886, to Jan. 18th, 1887.

OSAGE.—Westfield, Band, 15.00

OZARK.—Springfield, 2d Ch., 19.90

PALMYRA.—Louisiana, 4; Salisbury, The Christians at Work, 1st Ch., 2, 6.00

PLATTE.—Albany, Busy Bees, 21.00; Maryville, 6.45; Oregon, 5, S. S., 5, 37.45

ST. LOUIS.—Carondelet, Helping Hands, 2.50, S. S., Christmas Offering, 7.20; Drake, Emanuel Ch., S. S., Christmas Offering, 5.68; Zoar, S. S., Christmas Offering, 5; Ferguson, S. S., Christmas Offering, 3.30; Rock Hill, S. S., Christmas Offering, 5; St. Louis, Memorial Tabernacle, Christmas Offering, 19.38; Lafayette Park Church, 5.05; Glasgow Avenue Church, S. S., Christmas Offering, 2.36; 2d Ch., Wall Builders, 80.75; Washington & Compton Ave. Ch., Ladies' Aid Soc, 125, Mrs. J. W. Allen, 5; 2d Ch., S. S., 200, 466.22

UNKNOWN.—Platte City, Miss Anna Paxton and Sisters, 15.00

EMPORIA.—Waverly, 5.03

HIGHLAND.—Highland, Christmas Offering, 5.87; Holton, 1st Ch., 10, 15.87

LARNED.—Burrton, 7, Mrs. Ann Blanchard, 51 cts.; Garden City, 1st Ch., S. S., Christmas Offering, 5; Hutchinson, Y. L. Bd., 25, 37.51

NEOSHO.—Louisburg, S. S., 2.75; Moran, 10, A Little Girl, 2.75, 15.50

SOLOMON.—Ellsworth, 4.75; Minneapolis, 2.48; Solomon, 1st Ch., 8, Band, 25, 40.23

TOPEKA.—Leavenworth, 1st Ch., 25, Y. L. S., 25; Wyandotte, Miss Grace E. Loag, 1; Topeka, 1st Ch., 25, 76.00

Total, from December 13,	$749.71
Previously acknowledged,	$3,978.39
Total,	$4,728.10

Mrs E. T. ALLEN, *Treas.*,
2805 Russell Ave., St. Louis.

DATE DUE

JUN 15 1986

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